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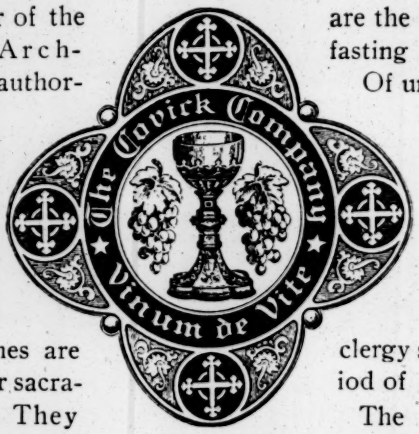

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FIFTEENTH CENTENARY OF SAINT AUGUSTINE.

Augustine's First Studies in Philosophy, His Influence on Catholic Culture.

THE fifteenth centenary of Saint Augustine's death carries human interest back naturally to the man who died in a provincial town of Roman Africa, 28 August, 430. The man, his work and his surroundings hold the attention just now because something has survived, something more than a name or mere memories of the past. There is a living influence in Augustine's thought, in his genius to think right, which is expressed in the tomes of his written works. But that power of thought, which made the written tomes, is a factor too of living influence that is traced through fifteen centuries of Christian culture. It lives in the Catholic tradition of the Church, and standard text books in Christian schools and seminaries are still an index to the mind of Augustine on many points and problems of philosophy, of religion and life.

Possidius, the first biographer of Augustine, who had known him intimately, and had been associated with him during more than forty years in monastic life and the work of the episcopate, sums up his estimate of results in one sentence: "Augustine left to the Church a clergy trained for work, monasteries of men and of women living in continence under their own rule, with libraries rich in the treasure of his own books and the works of other good men." [1] These are things that endure—

[1] *Vita Sancti Aurelii Augustini Hipponensis Episcopi,* cap. XXXI; et ante, capite XI: "Sub sancto et cum sancto Augustino in monasterio Deo servientes Ecclesiae Hipponensi clerici ordinari coeperunt. Ac deinde, innotescente et

men united to teach and to learn, and books that give a fixed form to the living thought. We have to do here mainly with the treasure of Augustine's written works. The clergy trained to teach and the influences of monastic life belong more properly to Church history than to studies in biography.

Augustine himself reminds his future readers how his written works are to be studied with understanding and profit: "Inveniet enim fortasse quomodo scribendo profecerim quisquis opuscula mea ordine quo scripta sunt legerit." [2] We are told to begin from the beginning, to build up, as Augustine found it necessary to build up from first principles and the preliminaries of faith to the facts of revealed religion and God's supreme right to the reasonable service of the human mind and will.

In the *Retractationes,* which we shall translate here as the equivalent of a General Review, a complete Reader's Guide to all his written works, made by Augustine during the last three years of his life, he marks carefully the chronological order and sequence of studies which belong to the four years of his life as a convert and Catholic layman. Out of the complete list, in which Augustine counts ninety-three *opera* or titles, contained in two-hundred and thirty-two books,[3] thirty-one books were finished before Augustine was ordained priest in the spring of 391.

These thirty-one books are the main subject of our study here. In them we shall endeavor to find the influence of Augustine as a thinker, a philosopher, a Christian teacher, a

clarescente de die in diem Ecclesiae Catholicae praedicationis veritate, sanctorumque servorum Dei proposito, continentia et paupertate profunda, ex monasterio, quod per illum memorabilem virum et esse et crescere coeperat, magno desiderio poscere atque accipere episcopos et clericos pax Ecclesiae atque unitas et coepit primo et postea consecuta est. Nam ferme decem, quos ipse novi, sanctos ac venerabiles viros continentes et doctissimos Beatus Augustinus diversis ecclesiis, nonnullis quoque eminentioribus rogatus dedit." Possidius himself was one of the ten so chosen. He was made bishop of Calama about A. D. 400.

[2] *Retract., Prolog.,* n. 3.

[3] Thus *De Civitate Dei,* one opus, counts twenty-two books; *Confessions,* thirteen books; *De Trinitate,* fifteen books. This list does not include the two books of Review. It does not count the *Sermones,* which are in the Paris edition of 1689, three hundred and ninety-three, *genuini.* To these we add also the *Enarrationes in Psalmos,* and *Tractatus in Joannem Centum viginti et quattuor.* The *Epistolae,* including those addressed to Augustine, and several synodal documents are two hundred and sixty-five.

man, distinct from the later work of the churchman, the bishop in Apostolic succession, a witness of Catholic tradition and the mind of the Church.

Fourteen of these thirty-one books will come under the general head of Philosophy. They are: *Contra Academicos,* three books; *De Beata Vita,* one book; *De Ordine,* two books; *Soliloquia,* two books; *De Immortalitate Animae,* one book; *De Quantitate Animae,* one book; *De libero Arbitrio,* three books; *De Magistro,* one book. If we add to these fourteen the *Sex Disciplinarum Libros,* text books for grade and grammar school courses, now lost, we shall have a list of twenty books written on school topics, education, and subjects of general information between September of 386 and the early spring of 391.

It is evident that Augustine's influence as one of the world's thinkers dates from the time of his conversion to the Catholic faith. His work as a writer begins with the studies which he made as a Catholic believer preparing to receive the Sacrament of Baptism. For twelve years prior to his coming into the Church Augustine had been active in the circles of higher education. He tells, in the Confessions, of his varied experience as a private tutor, as a salaried professor in the schools of Carthage, Rome and Milan.* No doubt his personal influence was a factor in forming minds and character among the student bodies, but no record is left of lasting results. There is no visible link to connect the work of those twelve years with the thought and the culture that have come down to us in the work of the Christian teacher.[4]

From the first days of his life as a convert we follow Augustine's interest in education. His work for schools now is not changed, but extended. His attention is turned to the subjects that are taught in the schools. The quality of culture in books meant for school use is the first and the lasting result of studies that were begun during the months of retreat and leisure, while he was preparing for baptism. This quality in these first studies of the Christian convert, we shall endeavor

* *Confess.,* Lib. V, cc. 8-12-13.

[4] The two books or essays *De Pulchro et Apto,* written while he was teaching at Carthage, were lost before the Confessions were written, about A. D. 400. It is not probable that they had the merit of his later Christian thought. See *Confess.,* Lib. IV, cap. 13.

to show, remains now, not the dead type of a remote past, but a standard which lives in the thought of some of our best text books in Epistemology, Metaphysics, and Psychology.

It was about the middle of September, 386, when Augustine with his mother, St. Monica, his brother, Navigius, and a few others [5] retired from the city of Milan to a nearby country seat, the property of Verecundus,[6] a friend and fellow teacher in the schools of Milan, who also later was convert to the faith. Verecundus was detained in the city by school work, and the entire house with entourage of servants was left at the service of Augustine, his mother and the little circle of friends. The main purpose of this retreat at Cassiciacum or Cassiagum (the name of the villa), was rest, quiet and study to prepare for Baptism at the Easter time of the following year. The subjects of study of course were not limited to the facts and truths of the Creed. These were secure and proved as history in the records of the New Testament. The fundamental preliminaries of the faith were in fact the main subject of study—the nature of certitude in faith and in knowledge, the nature and powers of the human soul, and the order established in the world of created things.

Within a few days after they were settled in their country home,[7] Augustine says, he began to give form to those studies which head the list of his written works and mark the beginning of his career as a Christian thinker.

The material arrangement of these early studies is always, it will be noted, in scholastic or academic form. The work evidently is designed and adapted for educational use. Educational use now, moreover, surely includes Christian use in Augustine's plan.

[5] The names of the others are given in *De Beata Vita*, cap. VI. They are Alypius, the intimate friend of Augustine and companion of his conversion, who was baptized with him, an associate in the first monastic community at Tagaste, and later Bishop of Tagaste; Trigetius and Licentius, two students for whom Augustine was acting as guardian and tutor; Lastidianus and Rusticus, two cousins, and Adeodatus, Augustine's son, then about fourteen years old, who also was baptized with his father.

[6] *Confess.*, Lib. VIII, c. 6; Lib. IX, cap. 3.

[7] "Pauculis igitur diebus transactis posteaquam in agro vivere coepimus, cum eos ad studia hortans atque animans ultra quam optaveram paratos et prorsus inhiantes viderem, volui tentare pro aetate quid possent." — *Contra Academicos*, Lib. I, c.1, n. 4.

The three books *Contra Academicos* are in the form of a series of debates. The debates are continued through sessions of eight or possibly nine days. Augustine is the moderator and proposes the theses or the problems to be discussed. The two wards, Trigetius and Licentius are assigned one to oppose the other to defend the cause of Theoretic Skepticism. Alypius is appointed arbiter to decide arguments and to pass upon the final issue. In the closing chapters of the third book Augustine sums up facts, principles and the history of theories in Skepticism and various schools of Agnostic doubt. Facts, of course, and principles do not change. Augustine has the faculty of stating them clearly and well. We still go back to this teacher of the fourth century for information about the aims and the methods of Academic doubt, the mistakes of the Skeptics and sophistries of the old Agnostic school.

Augustine states clearly what his plan was and the purpose for which the books *Contra Academicos* were written: "*Contra Academicos,* vel *De Academicis* primum scripsi ut argumenta eorum, quae multis ingerunt veri inveniendi desperationem, et prohibent cuiquam rei assentiri, et omnino aliquid, tanquam manifestum certumque sit, approbare sapientem; cum eis omnia videantur obscura et incerta, ab animo meo, quia et me movebant, quantis possem rationibus amoverem. Quod, miserante atque adiuvante Domino, factum est." [8]

The "factum est," "adiuvante Domino," is to be understood evidently as referring to results, not to the merit of the work. It is Augustine's judgment on worth proved by experience and use more than forty years after the work was written.

The contemporaries of Augustine are reminded that the title *Contra Academicos* was not chosen to indicate hostility to any school of real thinkers.[9] It was the spoilers of thought that he aimed to correct. The original purpose of the Academic philosophy had been right. Later, and less gifted followers had gone to extremes and defeated the aims and the end of all schools. The most direct testimony of the senses and the mind was called into question, ruled out of court for the reason that this might be an illusion, a trance or a dream.

The sincere searcher for truth or a philosophy of life was blocked at every turn by the agnostic objection, "Not proved".

[8] *Retract.,* I, cap. 1. [9] *Epist. ad Hermogianum,* I, c. 1.

In face of such a challenge the solid foundations of history, of all human learning, of Christian faith and religion were not secure. Here was wrong thinking that must be corrected, not by proving what is itself more evident than any man-made proof; but by removing the wreckage of worn-out systems, by stating again what the normal mind sees to be objective and true in every branch of learning—the Groundwork of Science.

The preliminary debates clear the way. They remove difficulties suggested by the usual agnostic objection: "You have not proved that you perceive or that you think at all." The first question proposed is: "'Numquid dubitatis', inquam, 'verum nos scire oportere?'"[10] This question is answered in the closing chapters of the third book, where Augustine sums up and shows from many angles that the testimony of our senses and our thoughts must be accepted, not proved. Sense perceptions and thoughts are not mere modifications of the conscious self. They tell objective facts as real and distinct as the subject who perceives and thinks: "Nam ter terna novem esse et quadratum intelligibilium numerorum necesse est, vel genere humano stertente, sit verum."[11]

Here is the groundwork of science, on which, Augustine tells the disputants, human learning must be built—Logic, Physics, Mathematics, Morals and Life. This force of objective evidence is the starting-point. It gives meaning to the words, "I know". It gives a prospect to study, and to the promise, "I will know more".—"For, that three threes are nine, and nine is the square of intelligible numbers must be true even though we grant that the human race is sound asleep."

The four books in which Augustine's thought is most completely identified with fundamental principles in Scholastic and Modern Catholic Philosophy are the two books of *Soliloquies, De Immortalitate Animae* and *De Quantitate Animae.* In these four books we have Augustine's method of studying the soul in the study of the soul's normal powers. Beginning from the thought of truth in concrete form exemplified by a branch of learning (*disciplina*) as Grammar, Logic, Geometry, he shows that the mind acquires these branches of objective learning, truth. The subjects taught are more than the

[10] *Contra Academicos,* Lib. I, c. 1, n. 5.

[11] *Contra Academicos,* Lib. III, cap. XI, n. 25.

thoughts of the teacher; they are more than the accumulated knowledge of the learner. They are, in every branch of human knowledge, the objective truth of what Augustine calls the *disciplina* — the quality informing its subject.[12]

Before leaving the country retreat for Milan about the beginning of Lent, 387, to prepare for baptism at Easter time, the three books *Contra Academicos* were completed, also *De Beata Vita, De Ordine* and the *Soliloquia. De Immortalitate,* supplementary to the *Soliloquia,* was finished while they were preparing for baptism at Milan. *De Quantitate Animae* was done at Rome, on their way back to Africa, completed after the first little circle of friends had been established in monastic community life on the estate which had formerly belonged to Augustine's father, near Tagaste.

The two books *De Ordine* were begun also as mental recreations. They are arranged in conversational form on the subject of order and the reign of law established in the world of material things and human life. In the eighth chapter of the second book Augustine, finding that his pupils, the two wards named above and Saint Monica are getting beyond their depth, turns off to a very practical explanation of principles and rules for the guidance of those who would profess to teach or to learn. *De Beata Vita* records the conversations of a three day's recreation, "mental refections," Augustine calls them. The occasion was the dinner prepared for Augustine's birthday—13 November, 386, following which he invites the family circle to a repast for the mind which is always ready for those who relish such things.[13] *De Magistro* and *De Quantitate Animae* are both in dialogue form, rather conversational than strictly Socratic. They are meant to clear up ideas and to insure a right understanding of the questions proposed.

[12] "Omne quod in subiecto est, si semper manet, ipsum etiam subiectum maneat semper necesse est. Et omnis in subiecto est animo disciplina. Necesse est igitur semper ut animus maneat, si semper manet disciplina. Est autem disciplina veritas, et semper, ut in initio huius libri ratio persuasit, veritas manet. Nec animus mortuus dicitur. Immortalem igitur solus non absurde negat, qui superiorum aliquid non recte concessum esse convincit."—*Soliloquiorum,* Lib. II, cap. XII. The "superiorum aliquid concessum" refers to principles granted in Lib. I, cc. 4-5. The idea of a line, of a circle, of a sphere is changeless and everlasting. The idea belongs to the *disciplina,* Geometry. It is essentially a quality in the subject, mind.

[13] *De Beata Vita,* cc. VI–IX.

It is to be noted that all these fourteen books are planned for the study and for the solution of problems that are preliminary to the faith and the facts of the Christian creed. They are meant evidently to be a way of right thinking on facts and truths of life that are not beyond the reach and the power of reason. In form and arrangement they are handbooks of the fourth century on Logic, Criticism, Epistemology, Metaphysics and Psychology. They are a first course in Christian Philosophy.

From the beginning Augustine provides for a complete record and the preservation of these studies. They were meant evidently to serve for use in future study. "Adhibito itaque notario, ne aurae laborem nostrum discerperent, nihil perire permisi."[14] The shorthand expert employed was probably one of the trained slaves of the villa. Later Augustine refers to the work of copying the shorthand notes into the codex for permanent use. "Omnia nostrae lucubrationis opuscula in hanc libelli partem contulimus."[15] Again: "Iam erat nox, et aliquid etiam, lucerna illata, scriptum[16] est."

The evidences of publication and the popular use of these first handbooks of Christian Philosophy are found particularly in the letters of formal dedication and Augustine's correspondence with friends. The publication of written works in the fourth century was not of course by methods of modern advertising. Books generally were circulated through the medium of select circles of friends, students and patrons, men who were judges of the merits of a work; who were therefore patrons because they had the love of culture and the means to manifold manuscripts of real worth.

The *Contra Academicos* is inscribed to Romanianus, the patron of Augustine's school days, or his college and university training at Carthage.[17] *De Beata Vita* is dedicated to Theodorus Manlius,[18] a Christian of Milan, who is referred to as a

[14] *Contra Academicos,* I, c. 1, n. 4.

[15] *De Ordine,* I, cap. VIII, n. 26. At the end of the first day's discussion.

[16] *Contra Academicos,* III, cap. XX, n. 44. See also *De Beata Vita,* chapters XIII and XVIII.

[17] See *Confess.,* Lib. VI, cap. XIV, also first chapters of *Contra Academ.,* Lib. I et II. *De Vera Religione* also is inscribed to Romanianus. See cap. VII, n. 12.

[18] *Retract.,* Lib. I, c. 2. This same Theodorus will be found again described as a man well known to Saint Monica, and esteemed for his excellent life and

philosopher of senatorial rank, a man of learning and refinement—"Docto et Christiano viro". *De Ordine* is sent to Zenobius, a Christian thinker and patron of letters in Milan. The three books *De Libero Arbitrio* [19] are sent to Paulinus of Nola, with the information that copies of other books may be had from Romanianus, the Mæcenas of Augustine's student life and patron of his Christian literary career.

The time between Augustine's baptism, Easter eve, 387, and the beginning of his monastic life in the first community established at Tagaste, is marked by a few facts only. Saint Monica's death is described in book nine of the Confessions, but there is nothing left now to determine the date of her death. The two books *De Moribus Ecclesiae Catholicae* and *De Moribus Manichaeorum,* also *De Quantitate Animae.* were written at Rome. This probably was after Saint Monica's burial at Ostia, when the little circle of converts returned to Rome for the winter of 387-388 to await the season of open commerce and safe passage over the Mediterranean.

The monastic life and work at Tagaste are summed up in a few words by Possidius: [20] "Ferme triennio, et a se iam alienatis curis saecularibus cum iis qui eidem adhaerebant Deo vivebant . . . et praesentes et absentes Sermonibus ac libris decebat."

Any attempt to study the aims and the results of this monastic retreat, Augustine's first Christian school center at Tagaste, will be inadequate and wrong so long as the Christian culture of the fourth century is measured by a standard other than its own. This standard of culture was the standard of the Christian creed and Christian life. The facts of the creed were held, as we hold them to-day, to be as real as the facts in the annals of the history of Rome. They were the Apologia pro Vita Christiana, and the foundation for further studies in

Christian qualities. *De Ordine,* Lib. I, cap. XI, n. 13. In *De Civitate Dei,* XVIII, 54, Manlius Theodore is named as holding the rank of Consul in the Imperial Government in the year corresponding to A. D. 399.

[19] "Hos autem libros [*De Libero Arbitrio*] non habere, aut non omnes habere fratrem Romanianum scio, per quem prope omnia, quae quibuslibet auribus scribere potui, studio in nos tuo, non apportanda dedi, sed legenda indicavi." *Epist. Ad Paulinum et Tharasiam,* XXXI, n. 7. "Librorum autem nostrorum copiam faciet venerabili studio tuo: Nam nescio me aliquid, sive ad eorum qui extra Ecclesiam Dei sunt, sive ad aures fratrum scripisse quod ipse (Romanianus) non habeat." *Epist. ad Paulinum,* XXVII, n. 4.

[20] Possidius, *Vita S. Augustini,* c. III.

philosophy. The subjects of study evidently were what we now call subjects of cultural education, the study of the life and ideas of the past, the literature, the poetry, and the schools of thought in pre-Christian times, the facts, the philosophy and the religion of the Bible. With these came right thinking, a training in correct habits of mind, the forming of character, developing the power to grasp and to realize the meaning of life.

Concrete examples of these subjects of thought and of study will be found in the fourteen books on fundamental philosophy which have been described above. These same books, the problems proposed and the conclusions reached in them, will be found to be the main subjects described and discussed by Augustine in the Letters written at this time of residence at Tagaste.[21]

There was of course the added labor of organizing community life, to secure the observance of the counsels of the Gospel and principles which had been thought out and planned even before his conversion.[22] These principles now had to be worked out and reduced to practice in a monastic rule, in regular observance, and the discipline of individuals and the community in study, labor and prayer.[23]

The new works begun and finished during these three years at Tagaste are *De Magistro,* a study of the nature and structure of language and the philosophy of teaching, by consequence also the philosophy of learning. This little work is unique, I believe, in the history of philosophy. The cultural value of this little book alone is perhaps the strongest proof of the character of school work that was done in the Tagaste community.[24]

The six books *De Musica* were begun while Augustine was preparing for baptism in Milan. They were completed during

[21] See *Epistolae,* 1 to 31, in the edition of Paris, 1689. The same order also in the Migne edition.

[22] See *Confessiones,* Lib. VI, cap. XIV.

[23] The clearest evidence, as the present writer sees it, for the genuinity of Augustine's Rule is the internal evidence of a marvelous grasp and a clear, concise expression of principles applied to personal life to secure at once individual integrity and the bond of fraternal support in bearing burdens of the common life. I see no other contemporary capable of the master work of Augustine's Rule.

[24] An English translation of *De Magistro* is published by The Peter Reilly Company, Philadelphia.

the three years residence at Tagaste. They are in Socratic form, dialogues between the Magister and Discipulus. The purpose of these studies, Augustine says, was to show that there is something higher than the harmony of sound, the measured beat of poetic forms, the rhythm of words and lines in a work of genius—that is the art of the poet. In the sixth book he points out that a still higher harmony is to be observed in the moderation of a life subject to God's law and reason—this harmony is the art and the work of right living.[25]

De Vera Religione, dedicated to his patron Romanianus, is a summarized series of reasons to bring the logical thinker to a knowledge of God and to full faith in the life of the Catholic Church.

The book *De Diversis Quaestionibus Octoginta-tribus* gives us a glimpse of another phase of this monastic school life at Tagaste. From Augustine's description of this work its title seems to correspond closely to what in modern times would be called a "Question Box". The fact that these questions were ordered to be gathered, arranged in book form and indexed, "ut quod quisque legere voluerit facile inveniat," [26] is sufficient evidence of merit in the work.

It may be recalled here that Augustine's foundation at Tagaste concides very nearly, in time, with the beginnings of the Bible School of St. Jerome at Bethlehem. Both were begun probably within the same year. These two monastic school centers have had an undoubted and lasting influence in the history of Christian culture; one in the Catholic tradition of Bible literature, the thought of the Bible and its meaning, the other in forming a system of right, Christian thinking upon the everlasting problems of philosophy and human life.

The minor works only of Augustine's early studies in philosophy have been considered here for two reasons. First because these early studies are an index to personal qualities

[25] *Retract.,* Lib. I, cc. VI–XI.

[26] "Est etiam inter illa quae scripsimus quoddam prolixum opus, qui tamen unus deputatur liber, cuius est titulus *De Diversis Quaestionibus Octoginta-tribus.* Cum autem dispersae fuissent per chartulas multas, quoniam ab ipso primo tempore conversionis meae, posteaquam in Africam venimus, sicut interrogabar a fratribus quando me vacantem videbant, nulla a me servata ordinatione dictatae sunt; iussi eas iam episcopus colligi, et unum ex eis librum fieri, adhibitis numeris, ut quod quisque legere voluerit facile inveniat." *Retract.,* Lib. I, cap. XXVI.

and powers of clear thinking which fitted him for the thorough mastery of Catholic teaching, which later gave to Augustine a kind of intellectual primacy in the development and the history of dogma. Second, because Augustine's work as priest and bishop at Hippo and in the African Councils is so identified with Catholic teaching that the higher importance of definitions and dogmas of faith would exclude a proper appreciation and a study of the man in his first humble endeavors, in retreat at Cassiago and at Tagaste, laying foundations on which we still build our modern treatises in Christian Philosophy.

Thus the Donatist troubles, which began before Augustine was born, occupy attention and demand episcopal action from the time of Augustine's consecration to the famous Synod of Carthage in 411. The Pelagian controversies began in 412, and they were still unfinished when Augustine died in 430. The fifteen books *De Trinitate* are the result of sixteen years of labor—400 to 416. *De Civitate Dei* represents the study of thirteen years — 413 to 426. Each of these stands for special treatment and a full chapter in the life of Augustine, identified with Catholic thought and the culture of the Christian world.

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"HE WAS NOT THE LIGHT."

ST. JOHN'S GOSPEL gives greater prominence to the witness rendered to our Lord by St. John the Baptist than any of the synoptics; and the fourth evangelist insists with emphasis on the inferiority of the Baptist to Christ. In his first chapter vv. 15-34 the testimony of John is narrated at length, and sayings of the Precursor are repeated in which he confesses his own inferiority. "He that shall come after me is preferred before me", v. 15. "I am not the Christ", v. 20. "The same is he . . . the latchet of whose shoe I am not worthy to loose", v. 27. The evangelist returns to the same theme in chapter 3. "You yourselves do bear me witness that I said, I am not the Christ, but that I am sent before him", v. 28. "He must increase, but I must decrease", v. 30.

Again in chapter 5 we find recorded the words of our Lord: "You sent to John, and he gave testimony to the truth", v. 33. And in chapter 10:40-42 we read that many resorted to Jesus in the place beyond Jordan where John was baptizing first, and "they said: John indeed did no sign, but all things whatsoever John said of this man were true". This emphasis on the historical witness of John, so much more pronounced, as we have said, than in the three synoptic Gospels, is very striking. Even more striking is the evangelist's own emphatic sentence: "He was not the light", 1:8.

On the supposition that St. John's Gospel is a non-controversial historical narrative for the instruction of Christian believers, this very definite denial that St. John the Baptist was the light seems unintelligible. No Christian believer ever dreamt that the Baptist was the light; and writers do not go out of their way explicitly to deny what no one imagines to be true. As Father Lagrange in his commentary says, "This insistence is astonishing". In the previous verse the evangelist has already said of the Baptist: "This man came for a witness, to give testimony of the light, that all men might believe through him". And in the verse before he had written that he was "a man sent from God". If he was a witness sent to give testimony of the light, why insist that he himself was not the light?

One feels that the passage is not illuminated by such a comment as, for example, that of Calmes: If St. John adds in verse 8 that John was not the light, "it is simply to attenuate the bearing of what he has just said, namely that John came in order that all might believe through him". The evangelist has previously identified the Word with God, and has also stated that the life which was in the Word was the light of men. When he then says that the Baptist came to give testimony of the light, that all might believe through him, why should he feel any need to weaken the force of his statements as if any reader could conclude from them that John himself was the light. Neither does Fr. Corluy help us much: "Insistit ad inculcandum". One wants to ask, what necessity was there to drive home this particular point?

The only satisfactory answer seems to be that John wrote in view of *some sect* whose members placed John above Jesus,

and regarded him as the light. The force of the context has led celebrated writers to the same view. Thus Lightfoot in his *Dissertations on the Apostolic Age* (1892), p. 388, concludes from the passage that the doctrines of the Hemerobaptists were current in Asia Minor, and even that a community of this sect existed there. They are mentioned in several passages of the early Christian writers, generally as holding special views of their own in the larger Jewish body. They are identified, moreover, by Jewish writers with the "morning bathers" mentioned in both the Babylonian and Jerusalem Talmuds. As their name implies, they believed in daily purificatory bathing. There is nothing, however, to associate them with John the Baptist, or even to show that they adopted his name, except a sentence in the second pseudo-Clementine homily, n. 23,[1] where the forerunner of our Lord Himself is called a Hemerobaptist. Lightfoot gives a wrong impression of the evidence when he writes:[2] "In the second century the assumption (by the sect of John's name) is recognized as a characteristic of these Hemerobaptists, or Baptists, as they are once called, alike by those who allow, and those who deny its justice". In the one passage where they are alluded to as Baptists, the Dialogue of St. Justin, n. 10, Lightfoot himself admits that they are mentioned among other Jewish sects without any reference to John. He refers also to the author of the Clementine Recognitions, I 54, 60, 63, but the reader of these passages will find that they contain no mention of the Hemerobaptists. They speak only of disciples of John. To identify these disciples with the Hemerobaptists is to assume precisely the point which the texts are alleged to prove.

We are left only with the passage from the second Clementine homily quoted above. This is hardly adequate evidence on which to base the statement that the Hemerobaptists assumed John's name to give authority to their own tenets. Such an assumption is not impossible; but were it a fact, it appears improbable that it should not have been mentioned elsewhere in passages dealing with this sect, for example in the Apostolic Constitutions VI 6, in the *Historia Ecclesiastica* of Eusebius IV, 22, where he quotes Hegesippus, or in the

[1] Migne, *P. G.*, 2, 92.

[2] *Loc. cit.*, p. 390.

detailed refutation given by Epiphanius in his book *Adversus Haereses*.[3] Moreover, the origin of such a custom as that which distinguished the Hemerobaptists need not be looked for outside strictly Jewish circles. St. Mark (7, 3f.) has told us of the frequent washings that characterized not only the Pharisees but the Jews in general in the time of our Lord. "For the Pharisees", he writes, "and all the Jews eat not without often washing their hands, holding the tradition of the ancients; and when they come from the market, unless they be washed, they eat not; and many other things there are that have been delivered them to observe, the washings of cups and of pots, and of brazen vessels and of beds".

In view of all this it is not to be wondered at if purely Jewish influences led to the foundation of a sect distinguished by the belief that daily bathing was necessary for personal purification. Indeed Josephus tells us that the Essenes were wont to bathe their bodies in cold water after pursuing their various vocations up to the fifth hour and before their repast. He explicitly calls this bathing a purificatory rite.[4] In his autobiography Josephus narrates that he himself for three years followed the manner of life of a Jewish ascetic of the name of Banus. This man lived in the wilderness, provided himself with clothing as best he could from trees, ate only what nature spontaneously provided, and "frequently both day and night bathed in cold water with a view to purity."[5] It has been deduced from this that Banus was a Hemerobaptist, but Josephus does not say so, though he has just before mentioned three Jewish sects. His narrative conveys the idea that Banus was a member of no party or sect, but a hermit following his own manner of life.

Enough has perhaps been said to show that there is no adequate reason for supposing that St. John had in view the Hemerobaptists in his prologue, as there is no satisfactory evidence to connect them with St. John the Baptist. Others have thought that the evangelist had in view the Mandaeans or Christians of St. John, as they have been erroneously called. This opinion found an able exponent in Cardinal Wiseman,

[3] Migne, *P. G.*, 20, 3811.
[4] *De Bello Jud.* II, 8, 5.
[5] *Vita*, n. 2.

who assigned his reasons in his *Lectures on the Connexion between Science and Revealed Religion* II (1836) 245ff. In the light of the knowledge then possessed of this interesting people and of their religion, the Cardinal's argument must have seemed conclusive. The chief sacred book of the Mandaeans, whose name is a Semitic equivalent for Gnostics, had recently been published by Matthew Norberg under the title of *Codex Nasaraeus, Liber Adami appellatus* (1815). In the three volumes that constitute this work Norberg gave the text of the original transcribed from the peculiar Mandaean characters into Syriac script, Mandaean as a form of Oriental Aramaic being a kindred language, and also a Latin translation. From this work Cardinal Wiseman quotes several passages, and then concludes: "Here, then, we have John and his baptism superior to Christ; the Messiah distinguished from 'the light', and the baptism of John called 'the baptism of the light'. Now we can hardly fail to observe, how pointedly the evangelist contradicts every one of these blasphemous opinions, when he tells us, that in Christ 'was life'; that John 'was not the light, but only a witness to it,' vv. 7, 8, and that John was inferior to Christ, according to his own testimony", pp. 249f.

The Mandaeans still exist on the lower ranges of the Tigris and the Euphrates, and with improved means of travel they have attracted increased attention, and their religion and doctrines are better known to-day than a hundred years ago. Their language is more accurately understood, though there yet remain expressions in their writings the precise meaning of which it is impossible to define; and it is now recognized that Norberg's version is unreliable in detail though faithful in rendering the general sense. The book he translated is known as the Genzâ (Treasure), or Sidrâ Rabbâ (Great Book). The chief part of this was published by W. Brandt in a German version in his *Mandäische Schriften* (1893). And other Mandaean writings are now available to Western readers, notably the Sidrâ de Yahyâ, or Book of John (the Baptist). Yahyâ, it may be noted, is the Arabic form of John, adopted by the Mandaeans in place of the Aramaic Yohannâ, which is used in the older Sidrâ Rabbâ.

How does Cardinal Wiseman's position stand to-day in the light of the exact analysis to which the Mandaean writings

have now been subjected? In the first place there is no doubt that the Mandaeans hold St. John the Baptist in profound veneration. And it would be understating the case to say that he is for them a greater figure than Jesus of Nazareth. The Christian Messias is definitely rejected, and held to have perverted true religion. They practise frequent immersion, which they hold must be carried out in running water, for which reason they always live in the neighborhood of streams or rivers. According to the Genzâ, Jesus Messias is supposed to hold sway in a realm of darkness, where he dwells with his disciples. There he is approached by a man conspicuous for justice, and says to him: "Indicate thy name and thy sign, that thou didst receive from the waves of water and from the treasures of brightness and from the great baptism of light." On his complying Jesus Messias makes obeisance to him, and the man passes on. The disciples of Jesus then address their master: "Meshihâ (Messias), our Lord! Put us back for three days into our bodies. We wish to sell all we have, go down to the Jordan, and be baptized in the name of the man who passed thee by." The Christian Messias explains that this is impossible, and confesses that he, "the false Messias", had deceived them precisely "because you were to give me company in the darkness, in this place, in which I stand." [6]

If it could be proved that these conceptions go back to the time of the evangelist, there would be a strong case for the view that St. John had the Mandaean opinions in mind. However, modern scholars call this in question. Thus Brandt [7] urges against Wellhausen and Hilgenfeld that the Mandaeans could not have been in origin a Jewish or Judaeo-Christian sect. "Their knowledge", he writes, "of the most eminent names associated with the teachings of Judaism was not obtained from oral tradition; on the contrary, they found the names in written documents—found them, moreover, as foreign words, for they read them incorrectly. Thus they render the names of Moses as Mêshâ, Miriam as Miryai, Abraham as Abrahim, Israel as Usriêl . . . . and Benjamin actually as bnê'Amîn, 'the sons of Amin'". Brandt here makes a very strong case for his conclusion that "the Mandaeans had been

[6] Brandt, *Die Mandäische Religion*, 1889, 75.

[7] Hastings, *Encycl. Religion and Ethics*, vol. 8, art. Mandaeans, p. 385.

throughout complete strangers to the religious tradition of Judaism". This argument he strengthens by the further fact that there is no evidence that the Mandaeans ever practised Circumcision, celebrated the Sabbath, or turned toward Jerusalem in their prayers. Yet it is not impossible that the Mandaeans took their origin with non-Jewish penitents of the Baptist. This is a supposition that cannot be ruled out as a mere hypothesis. The striking veneration paid by the sect to the person of John the Baptist is most readily explicable if it arose among his immediate disciples. And it may be that the non-Jewish element among Mandaeans soon predominated so completely that the Jewish manner became corrupted. This is the more likely as the Genzâ, the oldest book of the Mandaeans, did not receive its present form till after the Mohammedan conquest.

Another argument adduced is that in the Genzâ, the oldest of the sacred books of the Mandaeans, John the Baptist receives only relatively cursory mention, and that the Book of John, in which his legend is expounded with entertaining stories, is of later date. This fact does not appear conclusive. To carry weight it should be shown that the absence from the Genzâ of a more extended treatment of John is inconsistent with his having occupied in Mandaean devotion at the time of its composition the place which he undoubtedly enjoyed later. That the Book of John was composed later than the Genzâ does not prove that its contents were not current, at any rate in considerable measure, earlier. It is admitted that the Genzâ, which refers to Muhammad, contains materials more ancient than the seventh century. "When all has been said," writes Brandt, "it cannot be doubted that these documents of the Genzâ which speak authoritatively of Mandaean thought and sentiment were composed prior to Muhammad's day", though later subjected to redaction.[8]

Moreover the passage in the Genzâ, which describes how Mandâ d'Hayyê, that is, the personified Gnosis of Life, went down to the Jordan to be baptized by John, presents the Baptist in a very honorific light. He is stripped of his clothing of flesh and blood, and is transported to the realms of light. Besides, this is not the only passage where St. John is introduced, as

[8] Art. cit. 380.

Brandt imagined. That learned writer overlooked the fact that "the man of distinguished justice" referred to above is none other than St. John himself. Brandt[9] supposes the person in question to be a priest. But how explain that the Christians are represented as asking Jesus to allow them to be baptized in the name of that man? They would not desire to be baptized in the name of a mere priest. But it is natural that the Mandaean writing should represent them as requesting baptism in the name of John. And the tractate which narrates the meeting of Mandâ d'Hayyê with John at the Jordan shows that "the man distinguished for justice" is the Baptist himself, for he is there spoken of by that title.[10]

The antiquity of the Mandaean system is shown by its strong Gnostic element. As already remarked, the very name Mandaean is a Semitic equivalent of the Greek Gnostic. Its antiquity is further demonstrated by the character of its peculiar script. On this point I may again quote Brandt,[11] who writes: "The Mandaean written character dates from about the beginning of the Christian era"; and concludes that "the rise of the Mandaean literature cannot well be dated earlier than the first century A.D.". This, of course, does not prove any direct connexion with the Baptist, but fits in well with the view, long accepted, that the sect arose among his disciples. It is at least remarkable that they should hold the Baptist in high veneration, that their origin should for long have been attributed to his immediate disciples, and, on the other hand, that argument based on entirely different grounds should agree in tracing their literature back to the first century of the Christian era.

If the Johannine origin of the Mandaeans cannot be asserted with the same confidence as previously, at least *sub judice lis est*. In the new edition of the *Encyclopaedia Brittanica,* art. Baptism, Professor Hans Lietzmann, Professor of Church History in the University of Berlin, describes the question as still "the subject of lively discussion". And reference may be made to the article on the Mandaeans in the third edition of Herzog-Hauck, where K. Kessler states that it was "not

[9] *Mand. Religion,* p. 75.

[10] Brandt, *Mandäische Schriften,* p. 208.

[11] Art. cit. 386.

altogether without reason" (nicht ganz mit Unrecht) that the Mandaeans have been recognized as a sect connected with the ancient disciples of John the Baptist.

That the disciples of John persisted for some time after his martyrdom we know from early Christian literature. Apollo of Alexandria preached at Ephesus, "knowing only the baptism of John", Acts 18:25. Then in the same city St. Paul found other disciples who had been baptized in the baptism of John, Acts 19, 1ff. And in the Clementine Recognitiones I, 54,[12] we read of disciples of John who separated themselves from the rest of the Jewish people and proclaimed their master as Christ. This opinion they confirmed by the words of Jesus Himself, who had declared John greater than all men and all prophets (ib. 60). It is probably no coincidence that St. John the Evangelist, who seems to have had disciples of the Baptist in mind in the composition of his prologue, composed his Gospel in Asia Minor, and that St. Paul had found such disciples in the principle city of that region only some thirty years before.

Thus the conclusion of this study is, on the one hand, that the only satisfactory explanation of the emphasis with which St. John the Evangelist insists on the inferiority of the Baptist to Jesus, and in particular of the surprising denial that he was the light, seems to be that at the time the Gospel was composed, sectaries claimed John to be a greater prophet than Jesus, and that the Evangelist wished to refute their assertions by the narration of the Baptist's repeated witness to Jesus; and on the other hand, that it is not possible to identify these sectaries with certainty either with the Hemerobaptists or with the Mandaeans. Not with the Hemerobaptists, as their alleged connexion with John does not rest on adequate historical evidence; not with the Mandaeans, as it cannot be demonstrated that they arose in the first century. At the same time it remains possible that they owe their origin to the immediate disciples of John, and the contrary has not been proved. It is also possible that they are descended from a collateral branch of such disciples.

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[12] Migne, *P. G.*, I, 1238.

FAMILIAR TYRANNIES IN CLERICAL LIFE.

IT is well worth while in the spiritual life to reflect from time to time, on the relation of one's progress to one's efforts. Unless results are in keeping with knowledge, effort and graces, it is certain that mistakes occur and escape notice. Of course, it is customary not to dwell much on one's excellence or merit before God or to assume that anyone is as good as one ought to be. On the negative side, however, we are encouraged to note our failures, to reflect on their causes and to overcome them. Knowledge thus gained is self-knowledge, the most difficult kind to gain and to apply to life.

One need not look far to discover that the combined effects of knowledge and effort of will are somewhat disappointing. No one is as good as the goodness that he knows. No one is as strong as the sources of strength within him. No one uses graces up to their limit. Hence there is always reason for self-study and self-examination. Failure may be due to lack of understanding, lack of good will, or to mistakes in method in spiritual life. It cannot be due to lack of grace, or of opportunity.

As we look over clerical experience, and observe its general traits, it seems that many familiar tyrannies appear as obstacles to true spiritual growth. These are more or less subtle, and their presence and action seem to escape attention. Even when noticed, they manage to escape the kind of discipline that is needed to eradicate them. It may be that a brief account of some of them would help those who bring complete good will and earnest effort to the work of "putting on Christ" and correcting natural traits which stand in the way of this high obligation in clerical life.

The general ideal that governs us includes the subjection of natural temperament to spiritual law; delicate respect for truth, charity, justice; daily life based on true values. Certain familiar tyrannies get in the way of this transformation, modify conscience and so color outlook as to reduce our accomplishments in spiritual excellence to a level not at all in keeping with clerical training, graces and opportunity. It is to some of these unsuspected tyrannies that attention is now directed.

I. Tyranny of Temperament.

One who works with glass as though it were iron or with lace as though it were canvas wastes effort, destroys material and shows lack of understanding. The qualities of material in hand should be recognized, and the purpose of work should be kept before the mind constantly. Yet we deal with human nature without clear perception of its qualities, and we are satisfied with dim appreciation of a purpose which is to transform them. As we undertake to "put on Christ," we are expected to know human nature, not in a general vague way but as we share it one by one in its mysterious forms. Spiritual life is intensely individual and personal. Our responsibility does not demand that we master human nature in general. It does require that we modify it in our own individual lives. This means that each of us must understand the kind of man that he is, the changes in temperament which the divine ideal requires, and the concentration of effort on our particular tasks in such a way as to make over temperament and build up Christian character—an imperative but not an easy obligation.

A priest who is temperamentally lazy, if there are such, will be inclined to interpret all duties of zeal in personal sanctification and service of souls in a way that interferes as little as possible with his comfort. Evasions, interpretations and excuses will be resorted to unconsciously in a way that leaves conscience undisturbed and imparts a feeling of placid contentment. The demands of the true ideal are modified to suit temperament; no urge toward energetic action or constant striving is felt; and a mediocre scale of achievement is firmly established.

Duty in a case like this requires that the victim of such a temperament face facts with courage. This tyranny must be dealt with firmly. Laziness must be recognized at the outset as a problem of temperament, and effort, to be effective, must start with complete understanding of its nature, symptoms and indirections. So long as this is not done thoroughly, effort will be largely futile, and only the most elementary results in spiritual life will be achieved.

At the other extreme, we meet the active but selfish type. No lack of energy is met. Long outlooks are entertained. Delight in action is constant. But self predominates. Every-

thing is judged as it ministers to a subtle egotism. Only such duties are performed as enhance self and satisfy the longing for power or recognition. Selfishness may be refined or coarse, obvious or hidden, impatient or deliberate. One may be frank about self-seeking. Another may be indirect and only half conscious of it. Freedom from coarser forms of selfishness may lead one to believe that one is free from it altogether. It is not always easy to recognize self-assertion or to know when and how self-effacement is achieved. Although our spiritual literature, including Holy Scripture, is rich in lessons that teach self-effacement, and strong in denunciation of selfishness, the victims of this kind of temperament manage to escape self-accusing understanding of it, and they adjust the demands of spiritual ideals to their unlovely qualities with marked ingenuity. When St. Paul writes to Timothy, "Attende tibi et doctrinae," he advises him to know the kind of man that he is and the kind of teaching that must be mastered in the interest of the divine ideal.

Insistence on having one's way, the spirit of domination, unwillingness to admit a fault or to apologize for it, demand for recognition or honor apart from merit or a discriminating zeal, settled ambition for place or power, are traits usually associated with this kind of temperament. Such faults are quickly discovered in others and commented on, but are as readily overlooked in oneself. Even when their victim recognizes them, he will often contrive to identify progress with his own enhancement and in this way confirm his failings by judging them as virtues.

Another type of temperament combines sensitiveness and resentment in a way to dominate life, destroy peace and lead one to place impossible demands on others. The victims are quick to take offence, timid, given to morbid reflexion on imaginary slights. They are driven back upon themselves constantly, and they take an attitude of self-pity, becoming introspective and incapable of an objective, impersonal judgment of any person or situation. The more active of them are inclined to resentment, to try to "get even" with critics or those who offend them. The less active are apt to become sullen, pessimistic and moody. They are a trial to their friends, are lacking in all wisdom of practical guidance of souls, and constitutionally unhappy.

One might offer illustrations of the tyranny of temperament indefinitely. But the types mentioned are sufficient to set forth the problem. The cases mentioned are described in an extreme form, not met with to such a degree very frequently. But they are found in modified forms often enough to invite attention as problems in spiritual life. In view of the intensely personal nature of the upbuilding of Christian character, everyone is called upon to know just the kind of man that he is, by nature, the qualities of temperament with which he has to deal, the duties placed upon him in the conquering of natural traits and the cultivation of Christian qualities demanded in the process of "putting on Christ". Self-knowledge means this and nothing else. Self-examination has as its aim just such information about oneself. Effort of will must be based on the understanding of the self that is to be transformed, and the Christian ideal that is to be mastered.

II. Tyranny of Impressions.

Indiscriminate impressions exercise a marked influence on life. While they are largely the outcome of temperament and inadvertence, they merit attention under their own name because of the manner in which they are established and the difficulty of controlling them.

A strong impression, once gained, acts as reality and dominates feeling, judgment and even conscience. It may have no foundation in fact. It may rest on imaginary evidence or most arbitrary interpretations of the action of others. It may lack every support of truth, and violate every canon of justice, evidence and common sense. Yet once admitted to the mind, it becomes more real than reality and, being free from critical test, it refuses all respect to contrary evidence. This occurs probably because temperament supports it, and temperament is, in the case, self-love in action.

A priest has the impression that he has been wronged, that his merits are neglected, that one or another is jealous of him, that he cannot overcome his limitations, that spiritual life is too exacting to be taken seriously, or too remote to demand attention, or too easy to bother about. In such cases and hundreds like them, the impression dominates life and gives direction to thought, feeling, action and speech. It is taken

for reality, and is dealt with accordingly. It becomes a tyrant, and exercises undisputed sway. It may be that now and then such an impression has foundation in fact. But very often it has little, if any, foundation. In these cases, its method of admission to the mind is uncritical. Its evidence is entirely inadequate. Its authority is in inverse ratio to the evidence that supports it. It plays havoc with truth or justice or charity. It destroys peace, and makes its victim an unhappy slave.

As Samuel D. Crothers remarks in one of his delightful essays, we place doorbells and locks on our doors to protect our privacy and to prevent anyone from entering without giving notice, and asking admission. The stranger is dealt with at the door, and dismissed after his credentials are seen and his business is done. A friend, however, whom we know is treated with proper attention. A house guest enters, comes and goes at will, assured always of a welcome to home and confidence.

But we place neither locks nor bells on the door of the mind. Any stray impression, let it be mean or unfounded, unjust or false, is allowed to enter the mind without question, and it assumes complete direction of its victim. It is nothing short of amazing to notice the carelessness with which we act in respect of this. No one can measure the injustice caused, the peace destroyed, the homes ruined, the hatreds enkindled, the friendships broken by unfounded impressions which have entered minds and dominated them in defiance of all truth, experience, charity and gratitude. Our carelessness is beyond all understanding. Our enslavement in this arbitrary and inexcusable way defies explanation. No primitive tribe was ever more completely dominated by its myths than a man, even a priest, may be enslaved by an unfounded impression, once it steps into his mind and takes control.

The frequency with which we are misjudged by others, the injustice that we so often meet from unfounded impressions entertained by others, seems to teach us no lesson of care or to protect us from enslavement to our own impressions which reflect on others in any way. It is said that Newman was so frequently and cruelly misunderstood that he hesitated ever to admit an impression to his own mind, derogatory to anyone.

It would be unwise to risk offending against the lesson now held in mind, by expressing an impression of the clergy which

is not well supported. But one may ask the question: Are priests more free from unfounded impressions than the laity? Are the educated more free from them than those less favored? Are those in high station less affected by them, and more critical in their regard, than those in lowly station? Surely our social and political life shows the devastating effect of unfounded impressions in a way that makes them factors in the whole drift of history.

Since we are ordinarily compelled to act without adequate information, and we must admit and act on impressions, this form of tyranny can be dealt with only on a general way. Charity, truth and social sense encourage us to admit generous and favorable impressions of others, and to be guided by them until compelled by sufficient evidence to surrender them. Reluctance to entertain disparaging impressions of others or weakening impressions concerning ourselves is required for wholesome personal and social life. In any case, the recognition of this form of slavery is the first step toward emancipation from it, and that emancipation is necessary for the understanding of the spirit of charity, justice and truth—the divine guides of all Christian living.

III. Tyranny of Secondary Interests.

Every life, if it is lived according to the teaching of Christ, must establish a perspective in which interests are arranged according to their real values. By the fact that we are composite beings in whom many conflicting desires and pleasures struggle for supremacy, life is confusing always. By will, grace and power of direction, we are compelled to make choices and live them. We are responsible to God for our choices and our lives.

We must therefore arrange the scale of values on which we base our interests. Personal sanctification is first among them. For the priest, the service of souls follows. The interests of parish, diocese and Church take high place among our cherished solicitudes. Service to the community, health, recreation, culture and personal happiness enter our scale of values rightly and merit adequate attention. The choices that govern the life of a priest must be made his own. The highest spiritual interests demand thought and effort, discipline and

protection. The lesser interests are more alluring to nature. They seem to give appealing satisfaction, and to win attention without effort.

No little wisdom, and no little foresight, thought and effort of will are required to maintain values in their true relations. A pastor, for instance, may be zealous in the development of parish plant and activities. This is a true interest, but it may not be served at the cost of attention to his own spiritual welfare. Recreation is a true interest of life, yet it may not be cherished to a degree that advances it unduly in one's personal perspective. Health is a true interest, though one may exaggerate its demands and be led to neglect higher duties without conscious advertence. A hobby is a good thing since it releases mind and body from the exactions of duty, and refreshes one with marked good effect. None the less it may run away with one, and steal thought, attention and preference away from higher interests.

It should do no one any harm to examine the appeal of secondary interests from time to time, and to be on guard lest they gain the ascendency and establish a form of pleasant tyranny which is in conflict with true values. Perhaps this is one of the reasons which lead so many to budget time, to live according to a more or less fixed schedule which represents values in their true relations. This method has many advantages in that it is directed against a natural mistake that is easily made and not easily corrected.

IV. Tyranny of Reputation.

A form of tyranny too little suspected is that of reputation. Once one is known to do anything with singular skill, one is praised for it, and gains a "name". This is pleasing. It confers distinction, and ministers to one's natural pride in accomplishment. Applaud a man for his jokes, and he will do all in his power to maintain his reputation. Approve him for his personal appearance, and he will devote more attention to it. Praise a preist for his happy illustrations in sermons, and he will devote more attention to illustration than to sermon. This occurs because of a natural impulse to verify a reputation that indicates power or skill. It serves the appetite for distinction which is universal. The lamented Abbé Hogan told with dry humor of a man who, once praised for his humility, began to boast of it.

The craving for recognition is inherent. Praise for work well done is a source of encouragement and strength to a normal man. One who claims to dislike all praise might find satisfaction in the reputation for that dislike. It was said of an eminent poet that he remained untouched by all praise until a shrewd friend told him that he was the only man in the would who could not be flattered. That insidious comment brought him low.

One may recognize the value of discriminating praise in human life without overlooking the dangers of vanity. Yet love of it can do more to vitiate motive and hurt deeper life than we can measure. Praise for work done well, if followed by frank condemnation for work poorly done, is perhaps no mistake. But indiscriminate praise given to feed an appetite, and welcomed when known to be undeserved, can have only an evil effect on a susceptible person—and most of us are that. Discreet praise is a power in stimulating the young. It is equally a power in any normal life. They who work faithfully and with abiding effect, in whatsoever walk of life, and never hear a word of appreciation, have reason to complain. Only the highest type of person can be emancipated from the tyranny of praise—and there are few such. "Well done, thou good and perfect servant," never harmed a truly good and perfect servant. Cicero spoke truly when he said, in *Pro Archia,* "Trahimur omnes studio laudis et optimus quisque maxime gloria ducitur".

Much of this, however, is beside the point. Reputation becomes a form of tyranny when distinction and praise are welcomed without relation to true deserving, and when one consciously or unconsciously allows the maintenance of the reputation to become a chief interest in life. This destroys all true values, diverts attention, fosters selfishness and certainly dulls spiritual insight. The offences against truth and judgment committed daily show how far one will go in expecting praise, and how far many will go in giving it against better judgment. He who holds himself free from this slavery is in fact a free man. He who can find strength in praise well deserved, and find himself committed to nobler things because of it, has mastered one secret of true wisdom and rare strength. To aim at that ideal and to hold to it firmly will protect one against the most subtle of all tyrannies—that of verifying a

reputation created by chance and out of right relation to true values in living.

V. Tyranny of Fear.

The psychologists apply the term *phobia* to well know forms of fear which are rooted deeply in personality and which control life. What is here meant, however, refers to minor timidities that might be easily conquered. Since they frequently escape observation, they appear now and then, and exercise a gentle tyranny that is overlooked.

Fear of failure hinders many from attempting work well within their power, and manifestly to be counted among their duties. Fear of criticism inhibits others from all action which, in given circumstances, might meet adverse comment. Fear of opposition leads some into neutral quiet ways where none of it is expected. Unfounded fear for health will readily lead to poorly executed duties. Fear of appearing before the public or of active participation in social movements may hinder much effective service of Church and community. It has been said frequently that fear of facing the congregation after leaving the Communion rail often hinders men from receiving the Blessed Eucharist more frequently.

In cases such as these we find a fear which dictates action or inaction, controls feeling and leads the victim to take no objective view of duty or opportunity. The main motive in all decisions of this sort is to assure those avoidances which are dictated by the unsuspected timidity in question. So long as its presence and action escape notice, it exercises its tyranny with full effect.

VI.

Taking lesson from average human experience, it is probable that no one escapes these or similar tyrannies altogether. They are in us and of us. As we take up the work of transforming ourselves and "putting on Christ", at some time and in some adequate way, we should take stock of those tyrannies which appear in each of us, as the outcome of temperament, association, or experience. Their symptoms should be recognized and their action seen. Duty in personal sanctification will be found readily when the divine ideal is brought to bear on one's life. Good will and Grace together give promise of emancipation into the freedom of the sons of God.

Washington, D. C. William J. Kerby.

THE RETURN OF THE PRODIGAL.

THERE was a time when man dwelt in his Father's house, an honored and favored younger son. For centuries the cosmos was literally for man his Father's house, and a small, cozy dwelling it was. This earth, man's home and the center of the entire universe; the sky, a roof which he could almost touch with his outstretched hand; the stars, little twinkling lamps hung out every night by God's angels to gladden the darkness. For centuries man gazed about him like the first man on the first day, with the open-eyed innocence and delight of a child, and, finding joy and companionship in nature, he lifted up his voice and sang with St. Francis of Assisi: "Praised be my Lord God, with all his creatures." And not only did man believe in a Father who created all things out of pure love; he also held that in a universe moulded by the Creator things made for the illustration of His glory must have a spiritual meaning. Thus Hugh of St. Victor, a mystic who influenced Dante, declared: "All nature speaks God. All nature teaches man." And St. Thomas Aquinas, prince of medieval theologians, proclaimed that all things in the universe are rays of light from God. "There is a first Being who is essentially *ens* and *bonum,* and this first Being we call God. All other things can be said to have being and good in so far as they partake of them from this first Being by a kind of similarity, though in a very remote and imperfect manner."

The theological conception of man as the favored younger son and of the universe as his Father's house, held the field, in spite of the discoveries of Copernicus and Galileo, right down to the middle of the nineteenth century. It was then that "the younger son, gathering all together, went abroad into a far country". It was then that man, relying upon the two God-given gifts of natural science and his unaided reason, sought for new and novel answers to the age-old questions: Whence am I? Whither am I going? Why am I here? The astronomer disclosed the vastness of the stellar universe opened up by the telescope. The geologist demonstrated the staggering antiquity of our planet and of man himself, and he produced the fossil remains of plants and animals, whole species of which had become extinct. The anthropologist and the historian revealed the secrets of the past which they read in prehistoric

skulls and in the excavations of long-forgotten cities. And hand-in-hand with these marvellous discoveries went the equally marvellous inventions of a practical nature. Applied science entered upon its career of immeasurable conquest, annihilating time and space, breaking down the barriers between nations and improving health, ease and comfort. Little wonder is it that man, in the first wild intoxication of the sanguine prospects held out by the achievements of natural science, and no longer content with his Father's house, dreamed that he could conquer the far country, control the future of the race, and make himself the absolute master of his destiny. Inspired by an illimitable belief in the future, and by an equally illimitable belief in his ability to coin the metal of his dreams, he visioned a golden age in which the war-drums would throb no longer, and the battle-flags would be furled " in the Parliament of man, the Federation of the world ".

Man begins with exultant hopes and he ends with a mocking mirage. He goes abroad into a far country, and spends all; then there comes a mighty famine and he begins to be in want. The astronomer gazed through his telescope only to discover the solar system to be but a minute corner of the universe; our radiant sun, a single one out of an almost inconceivable number of suns; this fair earth, a mere speck lost in an ocean of dust. And every inch that he added to the telescope only tended to make man the more insignificant. The geologist looked at the clocks which ticked off the eons and he could not understand the tremendous waste, the apparent want of purpose, in those extinct species of prehistoric monsters. The biologist substituted evolution for Genesis, and proclaimed with Darwin that the ancestor of man " was a hairy quadruped furnished with a tail and pointed ears, probably arboreal in his habits ". The new science reduced man to utter insignificance, his status being that " of an organic scum which, for the time being, coats part of the surface of one small planet, itself a cast-off fragment of a star ". A mighty intellectual famine blighted the latter half of the nineteenth century, for man found that the advance of science, instead of solving the age-old problems, had only intensified the mystery of human existence.

We can gauge the extent of that famine by the spiritual desolation that followed in its wake. Tennyson, the chief

poetic spokesman of the Victorian era, threw dogma overboard in a vain effort to lighten the storm-tossed ship of religion. He clung desperately to his belief in a Supreme Being, a future life and the immortality of the soul, but his formula of " honest doubt and uncertainty, the prey of the grim monster, despair, the rhetorical protagonist of the new scientific movement, compared theological speculations to conjectures about the politics of the inhabitants of the moon, and made agnosticism fashionable. What agnostic science did to the human mind was vividly portrayed by Matthew Arnold, whose poetry mirrored the spirit of the third quarter of the nineteenth century. Surely there is no spectacle more tragic than that of the apostle of culture blindly groping in the labyrinth of doubt and uncertainty, the prey of the grim monster, despair. In *Dover Beach* he sounds a note of utter desolation:

> the world, which seems
> To lie before us like a land of dreams,
> So various, so beautiful, so new,
> Hath really neither joy, nor love, nor light,
> Nor certitude, nor peace, nor help for pain;
> And we are here as on a darkling plain
> Swept with confused alarms of struggle and flight,
> Where ignorant armies clash by night.

Fin de siècle is the label for the sad harvest which was sowed by the earlier generation of agnostic scientists. Men like Henley and Meredith sought a desperate refuge in the hard-eyed and pessimistic creed of stoicism. Oscar Wilde and the decadents cried " for madder music and for stronger wine," and literally satisfied their hunger " with the husks that swine did eat ". Thomas Hardy, the last of the Victorians, whose reaction to the advance of science was one of blank despair, touched bottom when he invented a god of his own—a blind, mechanical, malignant, poisonous god.

And yet, in spite of the mood of disillusion which it generated among intellectuals, agnostic science was not to be denied. As far as the popular mind was concerned, it was identified with the marvellous machines which have transformed the entire world since the middle of the nineteenth century. What if man was unable to solve the deeper intellectual and spiritual problems? Why not be content with

this life as it is, and build here a new heaven and a new earth? The doctrine of progress was first enunciated by Macaulay, who believed that he was living in the best possible age of a best possible world, and who hymned modern science because it does not "disdain the humble office of ministering to the comforts of mankind". The optimistic devotees of progress who gaily predicted that the race was steadily and rapidly nearing the millenium, and that it was only a question of time before applied science would do away with war entirely, received a rude setback in 1914.

To-day the scientists declare that man armed with science is like a babe with a box of matches, and that the sciences which made possible the deadly engines employed in the World War for the destruction of human life on a grand scale, will oust man from the mastery of this planet. Bertrand Russell, whose bias for science places his testimony above suspicion, has no illusions on the subject. He informs us that the conception that the progress of science must necessarily be a boon to mankind is a comfortable nineteenth-century delusion which our age must discard, that science is no substitute for virtue, that it has given men more power to indulge their collective passions for evil.

The gods in whom the nineteenth century trusted have turned out to be vain gods. Agnostic science has taken all the joy, the wonder and the splendor out of life. What is there in agnostic science to feed a hungry soul? The striking contrast drawn in the parable of the prodigal son between the youth in his adventurous daring and complete self-sufficiency, and the man of mature years, a confessed failure and homesick for his father's house, has a parallel in the high hopes aroused by the advance of science and the bitter reaction which we are experiencing to-day. It would seem that man must taste the husks that swine eat before he can summon the resolution to rise and to go.

Signs are not wanting at the present time that the modern temper is on the point of admitting that the nineteenth century, deceived by its pride and by a blind trust in its own strength, followed a will-o'-the-wisp when it sallied forth into the far country. A new spirit of humility is abroad in the scientific world. At least the great savants are no longer allowing the

dabblers and the publicity experts to have it all their own way. Compare the cocksure assumptions and flamboyant enthusiasms of thirty years ago with the sober and prudent reserve which is gradually making itself felt to-day. At the turn of the century, science, like Sir Francis Bacon, taking all knowledge for its province, pinned its faith upon the ability of human reason to unlock the door to all the mysteries which shroud the universe. To-day an ever swelling chorus of scientists proclaims that there are limits to the power of the human mind beyond which we cannot pass. Signor Guglielmo Ferrero, the distinguished Italian historian, preaches humility, when he writes: "The human spirit is like a bird in a cage. The cage is so large and splendid that sometimes the bird, dazed by what it is surrounded, no longer sees the bars and, imagining itself free, flings itself toward the sky. But the bars of the cage are there all the same, even if they have become invisible to its dazzled eyes. We are the bird which, in the midst of too daring a flight, has dashed itself against the bars of the cage it no longer saw. The crises in which all the sciences that study man and his history find themselves, have no other origin. We have lost rather too much of the sense of the limitations of our powers." Professor Robert Andrew Millikan, world-famous physicist and winner of the Nobel prize, is even more explicit in stressing how little man really knows with all the advance of science: "The map of Science is still a great blank sheet with only here and there a dot to show what has been charted, and the more we investigate the more we see how far we are from any real comprehension of it all and the clearer we see that in the very admission of our ignorance and finiteness, we recognize the existence of a Something, a Power, a Being in whom and because of whom we live and move and have our being—a Creator by whatever name we may call Him." And Professor J. Arthur Thompson, English savant, pronounces the so-called conflict between science and religion a false antithesis, and limits science to its own realm: "We must render unto science the descriptive tasks that are science's, and to religion the illuminating, interpretative visions that are religion's."

Nothing could be more significant at the present time, as marking a turning-point in scientific thinking, than books like

Professor A. S. Eddington's *The Nature of the Psychical World* and Professor D. A. V. Hill's *Living Machinery.* Professor Eddington, who held the chair of astronomy in Cambridge University, is a good antidote for a sensational publicist like Professor Harry Elmer Barnes, who recently declared that man is only a "temporary chemical episode" on an insignificant planet, which he described as a "celestial juvenile and cosmic dwarf". Says Professor Eddington: "The solar system is not the typical product of development of a star; it is not even a common variety of development; it is a freak. This is a useful corrective to the view too facilely adopted that looks upon every star as a likely minister to life. We know the prodigality of Nature. How many acorns are scattered for one that grows to an oak? And need she be more careful of her stars than of her acorns? If indeed she has no grander aim than to provide a home for her greatest experiment, Man, it would be just like her methods to scatter a million stars whereof one might haply achieve her purpose." In other words, far from being a "celestial juvenile and cosmic dwarf," this planet is a unique phenomenon in the stellar system, and as the home of man it is still the center of the universe. It is true that the telescope has widened the universe beyond the wildest dreams of the imagination, but after all the telescope reveals only a material universe. The dignity of man does not depend upon his mass or velocity, and hence, as Professor Eddington suggests, man cannot be explained in terms of physical science, which is an affair of the laboratory and test tubes. Nor does he accept evolution as the answer to the question of man's origin; he insists that religion has its claims and that the roots of man are in an order of things other than that of animal ancestry.

It is in vain therefore that a crude materialist like Clarence Darrow repeats his naïve formula: "Weigh the body before death and weigh it after death—its weight remains the same." If Professor Eddington reminds us that this planet is unique among celestial bodies, Professor D. A. V. Hill, another eminent English scientist, suggests that man is unique among the creatures that inhabit the earth. "A painting, a poem, a melody or a mathematical proposition," he writes, "are all, in a sense, physical or chemical in nature: they require paint and

canvas, ink and paper, air and sound waves for their manifestation. Is it reasonable, however, to regard a painting as *nothing* but paint and canvas, a poem or a mathematical proposition as *nothing* but ink and paper?" Of course this is simply the argument of St. Thomas Aquinas, who, speaking of man's ability to think, asserts that "this act alone in man is proper to him and is in no way shared by any other being on this earth". A great Danish critic points out that the Dane who is most widely known in the world to-day is not any man who was born in Denmark, but a Dane who never lived at all—Hamlet, Prince of Denmark, the brain-child of William Shakespeare. Can Clarence Darrow tell us the weight of Shakespeare's Hamlet? Man's thought is not tied down to time or space; it cannot be weighed or measured. And if thought is immaterial, so must be the thinking soul.

No single event of our own times, if we can judge from its effect on the general public, has done more to remind man that he cannot live on husks, with no thought of his Father's house, than the epoch-making flight of Charles Lindbergh from New York to Paris. Lindbergh captured the imagination of the world because he dramatized overnight the statement of the Psalmist that man is only a little less than the angels, with the birds of the air and the fishes of the sea under his feet. The secret of the extraordinary spell which this young man still casts over the popular mind lies in the fact that he has become the symbol of intelligence, of man's greatness, of his power to triumph over the inert resistance of matter and to dominate his environment. His stirring exploit actually had a moral effect because at least for a time it drove the stories of scandal, divorce and crime from the front page of every newspaper. And it is interesting to note that when he was most in the public eye the newspaper scribes fairly outdid themselves in describing him not so much as a protagonist of progress as "a child of the starry heavens and the upper air, a darting, soaring inhabitant of a spiritual realm far removed from this time-stained and battle-scarred planet". He was glorified in the public prints as the man with wings, a mere atom in the cosmic depths, but more mysterious and wonderful than the uncounted millions of whirling suns, "the beauty of the world, the paragon of animals".

The trend of scientific thinking to-day, with its stress on the uniqueness of this planet, the dignity of man, the limitations of human reason, and the consequent necessity of humility, suggests that the prodigal has gained a new and grander conception of his Father's house, and of his own nature and destiny, and that he is in fact on the point of retracing the steps which led him into the far country. Science, finding itself powerless to give meaning to life, to motivate human conduct and effort, and to make such things as sacrifice and suffering brave and beautiful, is no longer indifferent to the claims of religion. It is religion, not science, that accounts for the presence of moral evil in this world, that encourages man to be a hater of evil and a doer of good, and that arms him with the weapons to carry on the spiritual combat. It is true that religion does not solve all the mysteries which envelop human existence as with a dark cloud, but like a searchlight it does pierce the darkness, and the man of faith can say with St. Anselm: *Credo ut intelligam.*

The great awakening dates from the World War, which indeed proved that, if science has made man the master of the material universe, it has done little or nothing to make him the master of himself. But not even a blinding catastrophe like the World War has been able to blot out from the consciousness of man the memory of his Father's house. The author of *All Quiet on the Western Front* labors in vain when he paints the World War as a nightmare of unrelieved horror and disgust. To die for one's country is not the worst of evils. Life with all its higher implications is a gracious gift, and no amount of moral evil can obscure that fact. Eight years ago I stood in the city of Rheims. I had just come from the devastated area in the vicinity of Berry-au-Bac and along the Chemin des Dames, a ridge which was the scene of some of the bloodiest fighting on the whole of the western front. That particular section presented even in 1921 all the grim and grisly features of the no-man's land with which we were made familiar during the war. It was a welter of trenches, dugouts, tunnels, mine-craters, barbed-wire entanglements, clumps of trees stripped bare, and the blackened remains of what were once thriving villages. I gazed at that scene of devastation and I thought that I understood the meaning of war. I was mistaken. I came into Rheims and I saw a city, whose pre-war population was 175,000, a veritable mass of ruins.

For four years that city had gone through a hurricane of fire and steel, and the destruction had been on such a tremendous scale that from it one recoiled sickened and appalled. And in the midst of those roofless houses, those shell-shattered walls, and those huge masses of debris, there rose the battered hulk of what was once the most beautiful structure of all those that came down to us from the Middle Ages. I entered Rheims Cathedral, which even in ruins was a thing of deathless beauty, and I stepped into that portion of the building which had been cleared and which was then in use as a temporary church. I saw a small group of people assisting at the baptism of a little child. And it was this unforgettable picture—the picture of a little child entering upon the new life of the spirit in the midst of death and destruction — that I carried away with me from the battlefields of France. Everywhere were the ghastly reminders of the most calamitous war in history, and yet in the very heart and center of it all, life was taking its normal course, as if there had never been a World War. Everywhere there was death, and yet there was life too. For me that little child at the baptismal font was a sign and a symbol—a sign of man's spiritual nature and destiny, and a symbol of his power to master machinery and to rise, phoenix-like, from the ashes of his own destructive passions.

Man needs something of the simple faith of childhood to read the advertisements of God. It is only when he touches this zero point of self-esteem that he begins to see his Father's house in its true light, and that it takes on for him loveliness and grandeur which it never possessed before. Like the prodigal son, he must humble himself, "for there is no way in which man can earn a star or deserve a sunset". Modern science cannot build a lasting home in the far country; sooner or later it must say in all seriousness, I will rise and I will go. Stranger things have happened in the past. Aristotelian philosophy and Renaissance art were once regarded as hostile to religion, and yet both became its strong allies. The latest trend in scientific thinking suggests that *rapprochement* is in order. When that day dawns for religion and science, it will be time enough to refurbish the festive robe, the ring and the shoes—and to kill the fatted calf.

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CHILDREN AND MOVIES.[1]

TWO and one-half billion dollars are said to be invested in the motion-picture industry in the United States. Every year one hundred and fifty million feet of negative firm are used, and ten times that quantity of positive film. Some three hundred and twenty-five thousand men and women are employed in this vast enterprise. The industry is said to be the third or fourth largest in the country. Certainly it is very large.

It may be presumed that this monster industry, exhibiting its wares so widely, has a tremendous popular influence. It requires very little experience to realize that motion pictures have caught the imagination of all classes. Young and old sit side by side in breathless silence following the exploits of their favorite film stars. It would be strange if this did not have moral consequences of some sort.

The question becomes most acute in the case of the young. The child's imagination is more active because it is less restrained by experience. The influence of motion pictures on the attitudes and conduct of children is a social and educational problem of prime importance at the present moment.

The expressed opinion of responsible persons on this subject differs very widely. Mrs. Kerns,[2] National Chairman of Motion Pictures of the National Congress of Parents and Teachers, said in regard to the approved list published by her organization that "in listing the pictures I generally find that 50% of what comes to my attention must be cast aside because of some either blatant vulgarity or insidious sensuality." On the other hand Mr. Hanmer,[3] a recognized authority on recreational subjects, finds the average motion picture not only unobjectionable but distinctly useful for its recreational and educational values.

Evidently there is an urgent need for careful scientific study in this controversial field. We must check up the rather loose statements concerning the movies which are being bandied

[1] *Children and Movies.* By Alice Miller Mitchell. Chicago: The University of Chicago Press. 1929.

[2] Before Interstate Commerce Committee, U. S. Senate, March, 1928.

[3] Before Committee on Education, U. S. House of Representatives, April-May, 1926.

about on all sides. Careful and unhurried investigation needs to take the place of the rather extreme claims which are being made by both sides in the heat of controversy.

Mrs. Mitchell's book, therefore, comes as a welcome answer to this need. It is a scientific study of the movie experiences of 10,052 Chicago children. The subjects were drawn from three different groups; namely, public school children, juvenile delinquents, and Boy and Girl Scouts. While a number of children were interviewed in person or in groups, the bulk of the material was gathered by means of a questionnaire administered to the children. The three groups studied ought to represent a fairly good cross-section of three diverse strata of modern American city life.

From the standpoint of strict scientific method Mrs. Mitchell's study leaves something to be desired. Too much reliance is placed on the questionnaire and there is little attempt to unravel the complex causation which determines the child's movie attendance. Experience in delinquency studies has shown that general correlations mean little. It is not very interesting to know that delinquent boys go to the movies oftener than Boy Scouts, if one does not know the reason. Do delinquent boys become such *because* they attend the movies more frequently or do they attend more frequently because they are drawn from a lower social class which offers few alternative forms of amusement? The present volume raises dozens of such questions and leaves them unanswered.

A question of prime importance in connexion with the subject of Mrs. Mitchell's study is the extent of children's attendance at motion-picture theaters. Obviously the moral effect of the movies will be in direct proportion to the extent of such attendance. Estimates on this subject have varied widely. Mr. Hays,[4] the dictator of the movie world, claims that children constitute no more than eight per cent of the movie audience. Others have estimated that about one-half of our movie-goers are children. The present study offers no new data on the proportion of children in the audience. But some interesting facts are reported concerning the frequency with which children attend the theaters.

[4] *The Story of the Films.* Howard Graduate School of Business Administration, 1927.

It was a most striking fact that 90.6% of the subjects reported "regular" attendance. Of the remaining children most attended irregularly. Only 1.7% said that they did not attend at all. In these cases it frequently happened that the parents forbade their children to attend on account of religious motives.

More significant still perhaps was the number of children who reported attendance several times a week. There were 15.5% of all the boys and 8.1% of all the girls who stated that they went to the movies from three to seven times per week. This degree of enthusiasm for the motion-picture theaters was very unusual among Boy Scouts and very common among the delinquents. Twenty and four-tenths per cent of the delinquents went five to seven times per week.

It is a rather general belief that children go to the movies in the afternoon rather than in the evening. The answers to Mrs. Mitchell's questionnaire did not bear out this belief. Forty-three and two-tenths per cent of the children reported evening attendance exclusively and only twenty-nine and two-tenths per cent stated that they went in the afternoon only. The remaining 25.4% were accustomed to go at both times. It is interesting to note that there was a decided tendency among both the Boy and Girl Scouts, as compared to the others, to attend in the afternoon rather than the evening. Attendance at early special programs for children's matinees has not proved successful.

About one-tenth of the children in Mrs. Mitchell's study reported that they spent a dollar a week or more on the movies and about one-third said that they had spent fifty cents or more. Parents or others gave this money to the children in the great majority of cases. About one-third of the children said that they earned it. Mrs. Mitchell's impression was that the children would go to almost any length to secure funds for this precious amusement.

It is interesting to inquire who accompanies the child to the motion-picture theater. The answer seems to be that he generally goes with friends. A little over one-fourth of the children, however, attend with parents, while a minority go alone or with an older brother or sister.

A point of some importance is the method by which the children chose their picture shows. Do they select their films on the advice of a parent, teacher, or some other competent person, or do they allow their choice to be guided by more or less casual factors? Mrs. Mitchell's data inclined strongly toward the latter alternative. In only 1.6 per cent of the cases were the movies said to be selected by parents. In the other cases children generally chose for themselves. In this choice they were aided by the newspapers, by the titles of the films, by pictures in the lobbies of theaters, by the appearance of their favorite stars, and by friends' recommendations—in that order.

It is interesting to note that the children attend neighborhood theaters much more frequently than large theaters downtown. For the total group the former are almost ten times as popular as the latter, but there is a vast difference among the different groups studied by Mrs. Mitchell. Delinquent children, both boys and girls, chose downtown theaters to an enormously greater extent than did the Scouts and public-school children.

"Wild-West" films were the most popular type by a wide margin among boys, while romantic movies made the greatest appeal to girls. Comedies were named in second place by both boys and girls. Here again there was a large difference among the various groups. For example, the delinquent girls showed startling preferences for wild-West and romantic films as compared with Girl Scouts. Comedies had a strong appeal for Scouts of both sexes, but they were comparatively unpopular among delinquents. As might be expected, educational and tragic films held little interest for these young critics.

Mrs. Mitchell made a number of comparisons between the popularity of the movies and other types of amusements. According to the results of her questionnaire baseball was more than twice as popular as the movies among boys, although naturally it was less popular among the girls. Hiking was preferred to the movies by both sexes, as were attendance at parties and auto-riding. In comparison with the popularity of reading, the movies showed a sex difference, girls preferring the former and boys the latter. It must be remembered, however, that these preferences expressed on a questionnaire form a rather unsound basis for scientific generalizations.

Mrs. Mitchell's study seems to demonstrate at least one fact with unquestionable force—that movies have a great hold upon the modern child. They form a recognized part of the activities of American childhood. As Catholics we ought, therefore, to be very much interested in this question from the moral standpoint. Is the motion-picture theater a demoralizing instrument in the lives of our boys and girls? If so, to what extent? What may we hope to do to remedy the evil?

As has been said previously, it is extremely difficult to secure a trustworthy answer on this point. The existing literature on the moral effects of the movies contains more emotional overstatements than scientific results. This extremely difficult problem has practically never been attacked by sound scientific methods of investigation.

We are forced, therefore, to fall back to a great extent on theory, supplementing it where we can by the results of the few available studies. There are three conceivable ways in which attendance at motion pictures might adversely affect the morals of the young. (1) The passion for moving pictures might induce the child to steal in order to attend. (2) The portrayals of crime and immorality might be sources of temptation to the growing child. (3) The movie might impart a false psychology of life. We shall discuss these topics in order.

It is undoubtedly true that some children steal in order to secure money for admission to motion-picture theaters. A few openly admitted this in Mrs. Mitchell's study. Undoubtedly more would have confessed to the fact if they had dared to be perfectly frank. However, it seems hardly fair to consider this as a serious moral objection against the movies in general. Children frequently steal in order to buy candy and yet we do not often speak of sweets as demoralizing influences on the character of the young, whatever effect it may have on young digestions. Attendance at movies is only one of the fascinating ways of spending money which might tempt the young thief.

The most common indictment urged against the movies is the fact that many films portray crime or erotic situations. It is frequently stated that children are apt to reproduce in practice the crimes which they see on the motion-picture screen.

In spite of the sensational statements made in the papers, it is probably not true that delinquent children learn the actual technique of crime from the movies. Burt,[5] who has made an exhaustive study of a large group of juvenile delinquents, found only very few instances in which a crime was directly inspired by a film portraying a crime and these cases were confined " almost exclusively " to the dull or feeble-minded.

Burt reports, for example, the case of a modern girl of eleven who took a key from her teacher, unlocked a drawer, and stole three bank notes which she hid first in her stocking and afterward in the lining of her hat. Since this criminal technique seemed somewhat above the intelligence of the thief Burt made an effort to find where she had learned it. She replied that she had seen it done in a film. This was later verified. In a picture exhibited in the neighborhood a woman had stolen money by unlocking a desk and then concealing it in the two identical places mentioned.

In the light of the available evidence, then, we must conclude that crime is suggested by the movies in very few cases. It is more difficult to guess how frequently sins of thought are inspired by erotic films. Obviously this is a problem hard to decide by scientific methods, so we are forced to fall back on the general principle that such subject matter for impure fantasy is apt to enter by the eye.

The third possible way in which the movies might injure the character of the young is by presenting a false psychology of life. This is an effect much more difficult to evaluate than even the two effects already mentioned. Yet some acute students of the problem such as Burt believe that it represents the most serious evil for which motion pictures are responsible.

The young child has no fund of experience to balance against the view of life which the motion picture presents to him. The boy gets the impression that success is to be gained by a series of hair-raising exploits rather than by hard work. The high-school student is led to believe that college life is a round of hilarious parties punctuated by occasional football games usually won in the last minutes of play. The romantic girl is supplied with a fund of saccharine imagery for romantic day dreams. How serious the effect of this false view of life can be on the young child we can only conjecture.

[5] *The Young Delinquent.* New York: D. Appleton and Company. 1925.

There have been few attempts to check up carefully on the moral effect of the movies. Burt has perhaps succeeded better in his attempt than anyone else. Studying a group of delinquents he found that a passion for the cinema was a major factor in causing the delinquent behavior of less than one per cent of the delinquent boys he was studying. It was not a major cause in any of the girls in his group. Besides this he found that it was a minor factor in 6.5% and 1.4% of delinquent boys and girls respectively. There is certainly a very general impression that the movies are a very bad influence on the morals of the young. This may very probably be true. But it must be noted in perfect fairness that scientific studies thus far made have demonstrated this bad influence in only a few cases.

On the other hand, fairness forces us to admit that the movies have some good effects as well. It may possibly be that attendance at exciting pictures satisfies a craving for adventure which some children might otherwise satisfy by delinquent behavior. It is perhaps true that the mere physical presence of many children at a movie house keeps them from delinquent acts which they might perform if they were not occupied. Then, too, many films have a certain educational value. They teach something about how men and women lived in other times and other lands. It must be admitted, of course, that these possible good effects, like the bad effects previously mentioned, are largely matter for conjecture.

The present writer ventures to suggest that one of the most serious indictments we can bring against the films is the fact that they represent a neglected opportunity of tremendous artistic and educational significance. The film is a means for communicating thought and emotion which has tremendous possibilities. It is being controlled by a small group of men for purely selfish, commercial reasons. Even if the average film is not immoral, it is at least cheap, stupid, and mediocre.

There seems to be no good reason why the movie cannot at least maintain the same moral and artistic level as the radio. Radio entertainment reaches all classes and appeals to a wide variety of types. Not all the entertainment reproduced by the family loud speaker is beyond criticism. Yet considering the general run of programs it must be said that the average radio

entertainment is at least decent and frequently it has important cultural and esthetic values. How can we bring the movies up to the same standard?

A number of answers to this question have been proposed. The movie industry has several times attempted to regulate itself; but it cannot be said that it has met with any large measure of success.

In 1907 and 1908 there was a widespread popular movement to regulate motion-picture theaters by legislative action. To avoid this very real danger the industry accepted what was called the National Board of Censors, beginning in 1909. This body changed its name in 1915 from the Board of Censors to the Board of Review. The latter title was more descriptive of its work; for it must be admitted that this body had done little to clean up the films.

After the failure of the National Board had produced another popular movement for censorship the industry once more felt compelled to clean house. The result was the appointment of Mr. Will Hayes, then Postmaster General, to the dictatorship of the motion-picture industry in 1922. Although the appointment of Mr. Hayes relieved the immediate situation, his work has not gone without criticism. There are those who feel that his activities have been directed more toward the influencing of popular opinion in favor of the motion-picture industry than toward the moral reform of the screen.

A second possible way of regulating the quality of the movies is by censorship. The first state censorship law was passed in Pennsylvania in 1911. Other states have followed suit. These laws generally call for the appointment of a Board of Censors to review each film before it is licensed to be shown in the state. A few state laws provide for paid inspectors to see that the provisions of the act are carried out. In a number of cities there are municipal ordinances providing for censorship either by the police or by a special board. In some instances a pre-view is required and in others this is not the case.

While censorship is undoubtedly a useful measure in extreme cases, there are certain obvious objections to be urged against it. There is a very strong feeling in America against censorship, except as a last resort. More serious perhaps is the

fact that censorship is at best a negative measure. It can prevent the exposition of grossly immoral pictures, but it can never stimulate the production of good ones.

The ideal solution to the motion-picture problem would be the production of films on a non-commercial basis. The motion picture may be looked upon as a public utility which should not be exploited to an unlimited degree for commercial motives. To allow the motion picture to remain a private industry on a frankly commercial level is almost as bad as turning over our school systems to be developed for mercantile purposes. We must, however, recognize that this solution is Utopian. The motion-picture industry is so firmly entrenched that it would be hard to dislodge it. We must be content for the present with less radical measures.

A parish with a hall can do a great deal by holding regular motion-picture shows at which only high-class films are shown. Many parishes do this to raise money. It should be remembered, however, that the production of clean entertainment has a distinct value of its own, aside from its contribution to the parish treasury. It is a project worth encouraging even though the revenue is small.

Catholic organizations which publish "white lists" of films also render a distinct service. By patronizing only approved films Catholics can encourage their local exhibitors to select films of this type.

It is significant that in Mrs. Mitchell's study only 1.6% of the children went to movies selected by their parents. This seems to argue a lack of parental interest in the important problem of wholesome films. Our Catholic people ought to be awakened to the duty of supervising their children's attendance at movies.

The motion picture is an instrument with tremendous powers for good or evil. We should not allow it to be exploited freely for selfish and commercial motives. Particularly as Catholics we ought to be concerned about its tremendous moral values. It is a problem which deserves our immediate attention. A final solution is not now in sight; but there is no doubt that such a solution can be worked out if we give the problem the consideration it deserves.

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Analecta

ENCYCLICAL LETTER OF HIS HOLINESS POPE PIUS XI

To His Venerable Brothers, the Patriarchs, Primates, Archbishops, and Other Ordinaries, having Peace and Communion with the Apostolic See

CONCERNING

Saint Augustine, Bishop of Hippo and Doctor of the Church

ON THE OCCASION OF THE FIFTEEN HUNDREDTH ANNIVERSARY OF HIS DEATH.

Venerable Brothers, Greeting and Apostolic Blessing.

To the Church providentially established by Him for the salvation of mankind, Jesus Christ has ever given and forever will give most efficacious assistance. Apart from its obvious fitness and even its necessity, apart also from the promise of the Divine Founder as we read in the Gospel, this is abundantly evidenced by the history of the Church: that Church which the plague of error has never defiled, nor any falling away of her children, however numerous, has overthrown, nor even persecution by wicked men, though carried to the utmost of atrocity, has hindered from regaining the vigor of youth to flourish anew and always.

Our Lord does not, indeed, use one and the same means, nor follow one and the same course, in securing the stability and furthering the growth of His Church, which belongs to every

age. He rather has raised up in each age illustrious men whose genius and deeds, fully in keeping with the needs of time and circumstance, enabled them to check and vanquish the powers of darkness, to the great joy of the Christian people.

Such a providential choice is far more evident in the case of Augustine of Tagaste than in most others. In the eyes of his contemporaries, he was as a light set upon a candlestick, a destroyer of heresy in every form, a leader in the way of eternal salvation. Not only has he continued through the centuries to teach and comfort the faithful of Christ, but, further, in this age of ours, it is largely due to him that the truth of faith ceases not to shine forth among them nor the fire of divine charity to burn. Nay more, it is a matter of common knowledge that for many who differ from us or who seemingly have no faith at all, the writings of Augustine have a power to charm, so grand are they and so delightful.

Hence it is that the fifteen hundredth anniversary of his death, which occurs this year, will be fittingly observed by Christians throughout the world who are eager to honor his memory and to give expression to their admiration and reverent esteem for this great Bishop and Doctor. We therefore, with a deep sense of our Apostolic office, and with desire exceeding great, are resolved to have our share in this world-wide tribute. We exhort you all, then, Venerable Brothers, as also the clergy and people under your charge, to unite with us in a special thanksgiving to our heavenly Father for having enriched His Church with benefits so many and so great through Augustine, who out of the abundance of gifts divinely bestowed on him drew such large profit for himself and with it endowed the whole Catholic body. To-day, then, it behooves the faithful indeed to glory in a man who long ago was joined as it were by a miracle to the mystic Body of Christ—a man than whom, by the verdict of history, past ages produced no greater or grander in all the world; and, what is more, it behooves them to imbue and nourish themselves with his doctrine, to follow the example he gave of holiest living.

At no time has the Church of God, the Roman Pontiffs in particular, wearied of praising Augustine. Even during the lifetime of the holy Bishop, Innocent I greeted him as a dearly beloved friend and spoke in highest terms of the letters which

he had received from Augustine and four other Bishops who loved him—" letters full of faith and strong with all the vigor of the Catholic religion." Shortly after Augustine's death, Celestine I defended him against his enemies in these splendid words: " We have ever had in communion with us Augustine of holy memory for the sake of his life and merits; never has the slightest breath of evil suspicion tarnished his name. We have always kept him in memory as a man of such great learning that my predecessors ranked him with the foremost masters. Unanimously they held him in high esteem, for all loved him and paid him honor."

Gelasius I declared Augustine and Jerome " the lights of ecclesiastic teachers." Hormisdas, writing to Possessor, a bishop who had sought counsel of him, replied in these significant words: " The doctrine on free will and divine grace which the Roman, that is the Catholic Church follows and proclaims, though it can be learned in various books of blessed Augustine, especially in those addressed to Hilary and Prosper, is nevertheless expressly stated in the records of the Church." Of the same tenor is the eulogy pronounced by John II, who cites as against the heretics the works of Augustine, " whose doctrine," he declares, " the Roman Church, in accordance with the decrees of my predecessors, follows and maintains." And who does not know how thoroughly the Roman Pontiffs in the ages which followed closely on Augustine's death, as, for instance, Leo the Great and Gregory the Great, were versed in his doctrine? St. Gregory, indeed, so modest regarding himself, so eager to honor Augustine, wrote to Innocent, Prefect of Africa: " Would you feast on delicious food, read the works of your countryman, the blessed Augustine, nor ask us to give you what, as compared with his while flour, is but our bran."

Furthermore, it is well known that Hadrian I was accustomed frequently to cite passages from Augustine, whom he called the " excellent doctor," likewise that Clement VIII, in clearing up difficult controversies, and Pius VI (in his Apostolic Constitution *Auctorem Fidei*), in laying bare the evasions of the condemned Synod of Pistoia, used as their support Augustine's authority.

It redounds moreover to the credit of the Bishop of Hippo that more than once the Fathers lawfully assembled in Coun-

cils adopted his very words in defining Catholic truth; suffice it under this head to mention the Second Council of Orange and the Council of Trent.

And, going back to our own early years, we gladly recall and, as it were with intense pleasure, ponder the words with which our predecessor of immortal memory, Leo XIII, after mentioning those who had lived before Augustine, praised the latter for the help he had given to Christian philosophy: "Augustine bore off the palm from all others; with the power of his genius, and the fulness of his knowledge in every field both sacred and profane, he battled relentlessly against all the errors of his day—perfect in faith and in learning no less. What problem in philosophy did he not touch upon—or rather what problem did he not most thoroughly investigate, either expounding the deepest mysteries of the Faith to believers and defending them against the senseless attacks of adversaries, or again, through his refutation of the Academicians and Manicheans, restoring and securing the foundations of human knowledge, or tracing the character, origin and causes of the evils with which mankind is burdened?"

But, before coming to closer range with our subject, we would remind all that the eloquent tributes paid to Augustine by the writers of old must be correctly understood—and not, as has been thought by some who lacked the Catholic sense, on such a way as to set the authority of Augustine the exponent above the authority of the Church herself, the Teacher.

How wonderful is God in His Saints! God, whose mercy toward him Augustine, with words springing from the very depths of his thankful and loving soul, so eloquently sets forth and extols in his book of Confessions. For under God's most providential inspiration, the pious Monica, ere yet he had reached his boyhood, so inflamed him with the love of Christ that later he could say: "For this Name, according to Thy mercy, this Name of my Saviour Thy Son, had my tender heart, even with my mother's milk, devoutly drunk in and deeply treasured; and whatsoever was without that Name, though never so learned and polished and true, took not entire hold of me."

As a youth, however, when he had left his mother and become the pupil of pagan teachers, the Most High God per-

mitted that he should fall away from his early piety, enslave himself to sensuous pleasure and be caught in the toils of the Manicheans, whose sect he followed for nearly nine years. This God permitted in order that he who was to be the Doctor of Grace should learn by experience, and teach all who came after him, how weak and frail is even the noblest mind unless it be strengthened in the way of virtue by the safeguards of Christian education and by constant prayer. This is especially true of youth, the age in which the soul is more easily lured and led astray by error and troubled by the first stirring of sensuous impulse. So God permitted that Augustine should realize in his own case how wretched is the man who seeks fulfillment and satisfaction in created things, as he himself later on frankly acknowledged before the Lord: "For Thou wert ever with me, mercifully severe and besprinkling with most bitter alloy all my unlawful pleasures, that I might seek pleasure without alloy, but where to find such I could not discover save in Thee, O God."

And why, then, should Augustine be left to himself by his heavenly Father, whom Monica with tears and prayers besought—Monica, that model of mothers who with calmness and gentleness of soul, through incessant appeal to the mercy of God, succeed at length in bringing back their sons to right ways of living? It was not possible that the son of so many tears should perish. As he himself says: "And as to what I set down in those same books about my conversion, when God led me back to that faith which I was laying waste with my mad and abominable talkativeness—do you not recall that this was told in order to show that because of my mother's tears, daily and faithfully shed, God granted I should not perish?"

Augustine therefore was gradually drawn away from the Manichean heresy, and guided as it were by a divine inspiration and impulse to Milan and to Ambrose its Bishop. Little by little the Lord, "with hand most gentle and most merciful laying hold of his heart and setting it right," brought it to pass that he should be led by the most wise discourses of Ambrose to believe in the Catholic Church and in the truth of the Bible. Even then, Monica's son, though not yet wholly free from anxiety and from the allurements of vice, held firmly that by divine Providence the way of salvation was marked out in no

other than in Christ our Lord and in the holy Scriptures for whose truth only the authority of the Catholic Church could vouch.

But how difficult and how laborious was the conversion of a man who for long had wandered from the path! He was still enslaved by his desires and the tumult of his soul, powerless to restrain them. So far was he from getting out of the Platonic teachings about God and creatures the strength he needed, that, on the contrary, he would have made his wretched plight more wretched still—through pride—had he not learned at length from the Apostle Paul's Epistles that whoso would lead a Christian life must be grounded in humility and supported by the grace of God.

And so—we recall a thing which no one can narrate without shedding tears—bewailing the evil deeds of his past and drawn by the example of so many Christians who had suffered the loss of all things else to gain the "one thing necessary," Augustine finally surrendered to the divine mercy which had sweetly pursued him when, as he was at prayer, on a sudden a voice smote him — "take up and read" — whereupon he opened the book of the Epistles which he had at hand, and, carried onward by the efficacious impulse of heavenly grace, he glanced upon the words: "not in rioting and in drunkenness, not in chambering and impurities, not in contention and in envy; but put ye on the Lord Jesus Christ and make not provision for the flesh in its concupiscences."

From that moment, as is well known, until his spirit fled, Augustine was wholly given to God.

It very soon appeared what a "vessel of election" the Lord had fashioned for Himself in Augustine and to what glorious achievements he was destined. Ordained to the priesthood and later raised to the episcopal dignity as Bishop of Hippo, he began to spread the light of his copious learning and the benefit of his apostolate not only over Christian Africa but also upon the Church Universal. He therefore devoted himself to meditation on the Sacred Scriptures, to long and frequent prayers (whose spirit and words still echo in his books), to diligent study of the works of the Fathers and Doctors who had preceded him and whom he revered in all humility—in order that he might gain day by day a clearer insight and a

fuller knowledge of the truths revealed by God. He came indeed later than those holy men who, as brightest stars, had shed lustre on the Catholic name — e.g., Clement of Rome, Irenaeus, Hilary, Athanasius, Cyprian, Ambrose, Basil, Gregory of Nazianzen, and John Chrysostom. Jerome was his contemporary; and yet Augustine even now arouses the admiration of mankind by reason of the keenness and power of his thought and because of the wonderful wisdom which his writings, composed and published during the long space of nearly fifty years, still exhale.

Difficult it is to follow his thought through those numerous treatises, so rich in learning, which deal with all the questions of theology, of Biblical exegesis and of moral science, and therefore can hardly be grasped and understood by any commentator. And yet, may we not draw out from this great mass of doctrine certain teachings which seem peculiarly adapted to the needs of our age and useful to Christian society?

To begin with, Augustine took the utmost pains that all men might learn and fully realize for what end—for what supreme purpose—they are destined, and the way by which alone they can attain true happiness. Who, we ask, however thoughtless and frivolous, could hear without emotion a man so long a devotee of pleasure and so highly skilled in the art of making the best of this life, avow to God: "Thou madest us for Thyself, and our heart is restless until it rest in Thee." These words, which sum up the whole of wisdom, most fittingly express, on the one hand, the love of God for us and the singular dignity of man, and, on the other, the wretched plight of those who live far from their Creator.

Certainly in our age as never before, when the marvels of creation come day by day more clearly to view and when man with his intelligence brings under control the prodigious forces and powers of nature to use them for his advantage and luxury and enjoyment; today, we say, when devices and contrivances produced either by inventive genius or by the artisan's toil are constantly multiplied and carried with incredible speed to every part of the world; our mind too often gives itself entirely to created things and forgets the Creator: it runs after fleeting goods to the neglect of the eternal, and it perverts to harmful uses both private and public, as well as to its own ruin, those

gifts which it received from a bounteous God that it might extend the kingdom of Christ and further its own salvation. Lest we allow ourselves to become absorbed by this kind of worldliness, which is wholly bent on material things and sensuous pleasures, it behooves us to search out and ponder the principles of Christian wisdom which the Bishop of Hippo so aptly proposed and explained.

" God, then, the most wise Creator and most just Disposer of all natures, who placed the human race upon earth as its chief ornament, bestowed on men some good things adapted to this life, to wit, temporal peace such as can be had in this mortal life in the enjoyment of health and safety and human fellowship, and all things needful for the preservation or recovery of this peace, such as the objects which are fitly and suitably accommodated to our senses — light, night, air to breathe, water to drink and everything the body requires to sustain, shelter, heal or beautify it. God bestowed all under this most equitable condition, that all who made right use of such good things adapted to the peace of mortals should receive greater and richer blessings, namely, the peace of immortality and, as befitting it, glory and honor in an endless life for the enjoyment of God and of one another in God; but that all who used the present blessings badly, should forfeit them and should not receive the others."

Having discoursed on the supreme end appointed for man, Augustine hastens to add that whoever would attain it will strive in vain unless they submit to the Catholic Church and humbly obey it, since it alone is divinely established to bring into the souls of men that light and strength without which they inevitably go astray and run headlong in the way that leads to perdition.

God in His great goodness never lets those who seek after Him go blindly on and reeling, as it were, " to seek God, if happily they may feel after Him or find Him," but dispelling the darkness of their ignorance, He makes Himself known to them through revelation and calls the erring ones to repentance—" And God indeed, having winked at the times of this ignorance, now declareth unto men that all should everywhere do penance." Having inspired the Sacred Writers, He entrusted the Bible to the Church founded by His only begotten

Son as the custodian and authentic interpreter of His word. And the divine origin of that Church, He from the very beginning showed and proved on the ground of the miracles wrought by Christ, its Founder—"The sick healed, the lepers cleansed, the lame made to walk, the blind to see, the deaf to hear. The men of that time beheld water changed into wine, five thousand fed upon five loaves, the seas crossed over on foot, the dead brought back to life. Thus, some of His works were of visible benefit to the body, others, less visibly, of profit to the soul, while all bore witness before men to His power and majesty; thereby the divine authority stirred up and drew to itself the erring minds of mortal men."

Granted that since then miracles are somewhat less frequent, we may ask why? Simply because through the wonderful spread of the faith and the betterment of human society due to the Christian moral teaching, God's witness (to the divine origin of the Church) became ever more impressive. "Think you," says Augustine in his endeavor to win back to the Church his friend Honoratus, "think you that but slight advantage accrued to human welfare from the fact that not a few of the most learned contend, while ignorant multitudes also of men and women among so many different peoples believe and declare, that no thing of earth or fire or any such object of sense is to be worshipped instead of God, whom the intellect alone can approach? That abstinence is carried even to the barest living on bread and water, fasting not merely for a single day but for many days in succession, chastity even to the refusal of marriage and offspring, patience even to the making light of crosses and flames, liberality to the point of distributing among the poor one's family fortune; in fine, contempt for the whole world even to the longing for death? Few there be who do such things, fewer still who do them wisely and well; but the people approve them, the people praise them, the people look on them with favor, the people love them; the people acknowledge that such things are beyond their reach—; and this acknowledgment in itself implies some advance toward God, some gleaming of virtue. This has been brought about by divine providence through the predictions of the prophets, the Incarnation and teaching of Christ, the journeyings of the Apostles, the sufferings of the martyrs under

insult and torment, unto the shedding of blood and death, the praiseworthy lives of the Saints, and, along with all this as opportunity offered miracles befitting such noble deeds, such marvels of virtue.

"Considering, then, the manifest intervention of God, so great in results and advantages, shall we hesitate to betake ourselves to the bosom of that Church which, as the human race recognizes, holds, in the Apostolic See through the succession of Bishops, the summit of authority, while the heretics go yelping about in vain, condemned as they are, partly by the verdict of the people, partly by the solemn decrees of Councils, partly, too, by the overwhelming evidence of miracles?"

These declarations of Augustine, which in the course of time have lost nothing of their vigor and weight, are rather borne out, as is plain to everyone, by the facts of the long space of fifteen centuries. For during these ages the Church of God, though tried by so many calamities and upheavals, torn by heresy and dissension, grieved by the disloyalty and unworthiness of so many of her children, nevertheless, with unwavering trust on her Founder's promises, while human institutions all about her crumbled, not only remained safe and sound, but also in each succeeding age abounded more and more in wondrous examples of holiness and devout living, kindled and quickened the flame of charity in numberless Christian souls, gathered new peoples into her fold through the labors of her missionaries and martyrs, among whom the glory of virginity and the dignity of the priesthood and of the episcopal office are in flower and vigor; and finally imbued all races of men with her spirit of charity and justice, so thoroughly that even those who neglect or assail her cannot but borrow her manner of speech and her method of action.

Rightly, therefore, in his controversy with the Donatists (who boldly sought to narrow down and confine the true Church of Christ to a certain corner of Africa), after holding against them, in rebuttal of their claim, the universality, or, as it is called, the "Catholicity" of the Church, embracing all men that they may be helped and defended by divine Grace, rightly did Augustine bring his argument to its close with the solemn asseveration—"With judgment sure the world entire decides"—words which not very long ago so impressed a man

most highly distinguished for his learning and nobleness of soul (John Henry Newman) that he forthwith determined to enter the one fold of Christ the Shepherd.

Augustine, for that matter, openly avowed that the unity of the Church Catholic and, as well, the immunity from all error of its teaching proceeded not only from its invisible Head, Christ Jesus, who from heaven "rules His body" and speaks through His teaching Church, but also from its visible head on earth, the Roman Pontiff, who by lawful right of succession occupies the Chair of Peter. For the series of Peter's successors is "the very rock against which the proud gates of hell shall not prevail; and beginning with Peter the Apostle (whom the Lord after His resurrection charged with the feeding of His sheep), the succession of priests down to the present episcopate holds us, with fullest right, in the bosom of the Church."

Hence when the Pelagian heresy broke out and its followers, with craft and trickery, strove to disturb the minds and souls of the faithful, the Fathers of the Council of Mileve (under the prompting and guidance of Augustine) referred to Innocent I for his approval the questions which they had discussed and the decrees which they had drawn up to settle the same. He in reply praised those Bishops for their zeal in behalf of religion and for their earnest devotion to the Roman Pontiff. "They knew well," he said to them, "that from the Apostolic source answers always go out through every part of the world to those who seek them: in particular, whenever the rule of faith is the issue, I consider that all our brethren and colleagues in the episcopate ought to have recourse to Peter only, that is, to the source of their title and honor, just as you, Beloved Brothers, have done in this instance, seeing that he can be helpful to all the Churches in common throughout the world."

Thus after the condemnation pronounced by the Roman Pontiffs against Pelagius and Celestius had reached those parts, Augustine, preaching to the people, uttered those memorable words: "Regarding this matter, the decisions of two Councils have been sent to the Apostolic See and from that See replies have come back. The cause is ended: would that the error also might at length be ended." These words indeed, in somewhat briefer form, have become proverbial: Rome has spoken, the cause is ended.

In another passage, after citing the decision whereby Pope Zozimus condemned and reprobated the Pelagians wherever they might be, the same Augustine declares: "In these words of the Apostolic See, the Catholic Faith rings out—so old and well established, so clear and sure that it were wicked for a Christian to doubt it."

Furthermore, whosoever obeys the Church which has received from her divine Spouse the riches of heavenly grace that she might dispense them especially through the Sacraments, such a one, after the pattern of the Good Samaritan, pours oil and wine into the wounds of the children of Adam to cleanse the sinner of his sin, to strengthen the weak and the ailing and to fashion the souls of the just upon higher ideals of holy living. Let us admit that now and then some minister of Christ may have failed in his duty: did that mean that the power of Christ had lost its efficacy and come to naught? "And I say"—let us hear the Bishop of Hippo—"and we all say that it behooves the ministers of so great a judge to be upright; let the ministers be upright, if they will, but if they who sit upon the chair of Moses will not be upright, I nevertheless have been assured by my Master of whom His Spirit said: 'This is He who baptizeth'." Would that Augustine's words had been heeded by all who, in the past or in our day, after the manner of the Donatists, made the fall of this or that priest a pretext for rending the seamless garment of Christ and for miserably casting themselves away from the path of salvation.

We have seen how humbly Augustine, sublime genius as he was, submitted to the authority of the teaching Church, in the conviction that as long as he did so he would not vary by a hairbreadth from Catholic doctrine. Moreover, having carefully considered those words—"unless ye believe, ye shall not understand"—he knew full well that those who, holding fast to the faith, meditate with prayerful and submissive minds upon the word of God, are illumined with a heavenly light which is denied the proud; but he also knew that priests, whose lips must keep knowledge, since it is their duty to explain suitably and defend the truths of revelation and open its meaning to the faithful, are obliged, so far as it may be given them of God, to search and penetrate the truths of faith.

Wherefore, prompted by uncreated Wisdom, through prayer and meditation on the divine mysteries, he achieved so much in his writings that he bequeathed as it were to posterity a vast and impressive body of sacred doctrine. Whoever, Venerable Brothers, is even slightly acquainted with these monumental works cannot but realize how keenly the Bishop of Hippo bent all the energies of his soul that he might gain a fuller knowledge of God. How truly he discerned in the universe of created things and its ordering the work of his Maker! How effectively he wrote and preached that the people under his charge might also attain this insight!

"The beauty of earth," he said, "is the voice as it were of the speechless earth. You observe and see its loveliness, you see its fruitfulness, you see its wondrous forces, how it begets the living germ, how it not rarely brings forth even where no seed has been sown. These things you behold, and dwelling upon them, you in a way put questions to nature: your very searching is a questioning. But when, in wonderment, you have sought out and examined the ways of nature, when you have come to appreciate its grandeur, its surpassing beauty and power, and to understand that it could not have such power in and of itself, forthwith it occurs to you that the world could not have gotten its being from itself, but only from the Creator. What you find is the voice of nature, bearing witness and calling on you to praise the Creator. When you consider the beauty of the world in all its parts, does not that very beauty give answer and declare: I did not make myself: God made me."

How often he extolled in splendid phrase the absolute perfection, beauty, goodness, eternity, immutability and power of the Creator, albeit he never ceased repeating that our thought of God comes nearer the truth than our words, while His being is far truer than anything we can think; and that the name which above all others befits the Creator is that which God Himself revealed when Moses asked by whom he was sent.

Augustine was not content with merely seeking to know the nature of God so far as the unaided powers of human intelligence might lead him. With the Sacred Scriptures lighting his way, and the Spirit of Wisdom guiding him, he focussed his surpassing intellect upon the greatest of all mysteries which

so many of the Fathers and of his other predecessors, with the utmost steadfastness and wonderful ardor, had upheld against the impious onslaughts of heresy — we mean the adorable Trinity of the Father and Son and Holy Ghost in the oneness of the divine nature.

Aglow with light from above, he treated this supreme doctrine and foundation of Catholic Faith with such depth and penetration that for the Doctors of all later time it was in a way sufficient to draw from Augustine's writings material wherewith they raised about theological truth such solid bulwarks that the shafts of wayward reason hurled in every age against this mystery, the farthest beyond the grasp of finite minds, were hurled in vain.

Let us cite the doctrine of the Bishop of Hippo: "In that Trinity those things are predicated of each Person severally which denote their reciprocal relations, such as Father and Son, and the Gift of both, namely the Holy Spirit. For the Father is not the Trinity, the Son is not the Trinity, the Gift is not the Trinity. But what is predicated of each as in Himself does not mean that they plurally are Three, but only One, the Trinity itself; thus the Father is God, the Son is God, the Holy Spirit is God. Again, the Father is good, the Son is good, the Holy Spirit is good; likewise the Father is omnipotent, the Son is omnipotent, the Holy Spirit is omnipotent: and yet there are not three Gods nor three goods nor three omnipotents, but one God, good, omnipotent, the Trinity itself. So with everything else which imports not a reciprocal relation but a several ascription to each. For this names them according to essence, because here being is equivalent to being great, to being good, to being wise, and whatever else each person in himself, or the Trinity itself, is called."

Concise indeed, and subtle, these utterances; yet their author, to help somewhat our understanding, makes use of most fitting illustrations—as for instance when he beholds the image of the Trinity reflected in the human soul which goes forward in the way of holiness. For then remembering God, it thinks of God and loves Him. So that we come to see, in some measure, how the Word is begotten of the Father, "Who in a manner has expressed in His coeternal Word, all that He has substantially," likewise how the Holy Spirit proceeds from the Father

and the Son, and thus "gives an idea of the mutual love wherewith the Father and the Son love each other."

Thereupon Augustine reminds us to make this likeness of God in us clearer and lovelier day by day, right on to the end of our lives, so that when He shall come, "the divine image already graven in our souls may be perfected by the vision which then, the judgment over, shall be face to face, but which even now, though in a glass darkly, is for our weal."

Nor can we ever sufficiently admire the Doctor of Hippo for his exposition of the mysteries of the only-begotten Son of God clothed in human flesh, and for his insistence in so many words —which St. Leo the Great cites in his dogmatic epistle to Leo Augustus—"that we acknowledge in Christ a twofold substance, the one, divine, by which He is equal to the Father, the other, human, by which the Father is greater. Yet Christ, though both, is not two but one: nor is God fourfold but threefold. For as the rational soul and the flesh form but one man, so God and man form but one Christ." Wisely, therefore, did Theodosius the Younger act in commanding that the great Doctor should be summoned, with every possible mark of respect, to the Council of Ephesus at which the Nestorian heresy was crushed: but Augustine's unexpected death prevented him from joining to the voices of the assembled Fathers his own, so earnest and forceful, in execration of the heretic who, so to speak, dared to divide Christ and to assail the divine Maternity of the most blessed Virgin.

Nor should we here omit, though we touch it only in passing, the fact that the dignity of Christ the King, in defence of which, and in order to stir up the devotion of the faithful, we published at the close of the Jubilee Year our Encyclical *Quas Primas,* was more than once set forth by Augustine: witness the lessons taken from his writings which we saw fit to include in the liturgy of the Feast of our Lord Jesus Christ the King.

There is no one, perhaps, who does not know how grandly he discourses in his splendid work the *City of God* on the divine governance of all things and events, sweeping as it were in one broad survey over the history of the world with the aid of the knowledge he had gained through constant study of the Bible and drawn from every human source which was then available. With the keen discernment that was his, he marks

out and recognizes, in the stages and processes of human society, two cities builded by two loves: the earthly by the love of self even to the contempt of God; the other, heavenly, by the love of God even to the contempt of self, the first, Babylon, the second Jerusalem; and these "are mingled, and mingled they continue to be from the very beginning of human kind on to the end of the world." Yet is the outcome not one and the same for both, for the dwellers in Jerusalem are to reign forever with God while the slaves of Babylon are doomed to suffer for their sins, with the demons, through all eternity.

Hence to the searching view of Augustine the history of human society appears as nothing else than the record of God's love unceasingly lavished on us by Him who carries onward, through triumphs and through hardships alike, the heavenly City which He established, in such wise that he turns to its advantage even the madness and the wickedness of the earthly city—in keeping with those words of the Apostle, "to them that love God all things work together unto good, to such as according to His purpose are called to be saints."

Hence it must be pointed out that they act foolishly and stupidly who think that the course of events is controlled simply by the whim and play of blind chance or by the desires and the ambitions of the powerful among men or by the ceaseless agitations of minds intent upon developing man's natural powers, furthering the arts and securing the good things of this life. On the contrary, the events of the natural order are meant only to serve in building up the City of God, to wit by spreading the truth of the Gospel and helping on the salvation of souls in accordance with the hidden yet ever merciful design of Him who "reacheth from end to end mightily and ordereth all things sweetly."

To dwell somewhat longer on this matter, let us add that Augustine set the mark, or, more truly, the burning brand of vileness, on the paganism of the Greeks and Romans while some of our modern writers, frivolous and wanton, seem to be fairly carried away with enthusiasm for the pagan religion which in their judgment is of marvelous beauty, harmony and sweetness. Knowing, moreover, quite well that the people of his day were unhappily forgetful of God, he recalls, now with biting phrase and again with words full of indignation, all the

evils — the coercions and absurdities, the atrocities and excesses—which the demons, through the worship of false gods, had brought into human life.

Nor can there be salvation for anyone in that vain ideal of fulfilment and perfection which the earthly City sets up for itself; since hardly anyone will realize it and, if anyone should, he will enjoy but an empty fleeting glory.

Augustine indeed praises the Romans of the elder day, "who despised their own private affairs for the sake of the republic, and for its treasury resisted avarice, consulted for the good of their country with a spirit of freedom, addicted neither to what their laws pronounced to be crime nor to lust. By all these acts, as by the true way, they pressed forward to honors, power and glory; they were honored amongst almost all nations, they imposed the laws of their empire upon many peoples." Yet, as he remarks a little farther on, what did they gain with all their striving, "except that most empty pomp of human glory in which they received their reward who burned with ardent desire of it, and for it with utmost ardor waged their wars."

This is not to say that the joy of success in undertakings, or power itself—things which our Creator uses to accomplish the mysterious designs of His providence—are reserved only for those who condemn the heavenly City. The emperor Constantine was no worshiper of demons but a worshiper of the true God Himself; yet God endowed him with such fulness of earthly gifts as no one would even dare wish for. Likewise He granted prosperity and the fruits of victory after victory to Theodosius, who gloried more in being a member of the Church than in wearing an earthly crown, and who when rebuked by Ambrose for the slaughter at Thessalonica, "did penance in such wise that, while they prayed for him, the tears of the people at seeing the imperial majesty humbled outdid their fears of it when enraged by their offences."

Again, though the good things of this life are denied to no man, be he good or bad, and though adversity may befall the righteous and the wicked alike, yet it is beyond doubt that fortune and misfortune in this world are allotted by God's ordinance in furtherance of the heavenly City and its purpose, the welfare and salvation of souls.

Since, therefore, princes and rulers have their power from God in order that they, within the limits of their respective dominions, may coöperate as allies toward the realization of God's providential design, it is evident that they must never lose sight of the supreme end appointed for mankind; and hence, in providing for the temporal well-being of their people, they are bound not only to refrain from doing or enacting aught that may be detrimental to the laws of Christian justice and charity, but also to make it easier for their people to know and seek after the things that perish not.

" For neither do we say that certain Christian emperors were therefore happy because they ruled a long time, or, dying a peaceful death, left their sons to succeed them in the empire, or subdued the enemies of the republic, or were able both to guard against and to suppress the attempt of hostile citizens rising against them. These and other gifts or comforts of this irksome life even certain worshipers of demons have merited to receive, who do not belong to the kingdom of God to which such gifts belong; and this is to be traced to the mercy of God, who would not have those who believe in Him desire such things as the highest good. But we say that they are happy if they rule justly; if they are not lifted up amid the praises of those who pay them sublime honors and the obsequiousness of those who salute them with an excessive humility, but remember that they are men; if they make their power the handmaid of His majesty by using it for the greatest possible extension of His worship; if they fear, love, worship God; if more than their own they love that kingdom in which they are not afraid to have partners; if they are slow to punish, ready to pardon; if they apply that punishment as necessary to government and defence of the republic, and not in order to gratify their own enmity; if they grant pardon, not that iniquity may go unpunished, but with the hope that the transgressor may amend his ways; if they compensate with the lenity of mercy and the liberality of benevolence for whatever severity they may be compelled to decree; if their luxury is as much restrained as it might have been unrestrained; if they prefer to govern depraved desires rather than any nation whatever; and if they do all these things not through ardent desire of empty glory, but through love of eternal felicity, not neglecting

to offer to the true God, who is their God, for their sins, the sacrifices of humility, contrition, and prayer. Such Christian rulers, we say, are happy in the present time by hope, and are destined to be so in the enjoyment of the reality itself, when that which we wait for shall have come."

This is the form and pattern of the Christian ruler; none finer, none more perfect. But such an ideal no man can set up or set forth who puts his truth in human wisdom, blurred as this often is and more often still blinded by passion. But only he who, fashioned upon the teaching of the Gospel, has learned that he cannot rule over the commonwealth in accordance with the divinely established order—that is to say, in the best manner and with the happiest results—unless justice along with charity and humility cling to the very marrow of his soul. "The kings of the Gentiles lord it over them; and they that have power over them are called beneficent. But you not so; but he that is the greater among you, let him become as the younger, and he that is the leader, as he that serveth."

Wherefore they are miserably deceived who direct the affairs of the State as though no account were to be taken of man's supreme end, nor of the right use of the goods of this life; while others, and not a few at that, go wrong in thinking that the laws by which the State is to be governed and the human race advanced cannot be squared with the precepts of Him who said: "Heaven and earth shall pass away, but my word shall not pass away." Thus spoke Jesus Christ, who endowed and fortified His Church with that most excellent and everlasting Constitution which so many vicissitudes and so many trials during twenty centuries have not hitherto shaken nor shall ever, even to the end of the world, break down.

Why, then, should those who rule the nations, and are so anxious for the welfare and safety of their peoples, hinder the action of the Church? Should they not rather, so far as circumstances permit, exert themselves in her behalf? The State has surely no reason to fear that the Church will encroach upon its specific rights and prerogatives. These rights, in fact, Christians from the earliest days, in obedience to the command of their Founder, have so carefully respected that, tormented as they were and even put to death, they could truly say: "Princes have persecuted me without cause."

Augustine, as usual, thus admirably expresses it: "What harm had the Christians done to the kingdoms of the world? Did their King forbid His soldiers to pay and render the Kings of earth what was due them? Did He not say to the Jews who tried to slander Him on this very point: 'Render to Caesar the things that are Caesar's and to God the things that are God's?' Did He not Himself pay tribute with coin from the mouth of the fish? His forerunner, when asked by the soldiers of the earthly kingdom what they should do to be saved, instead of telling them—Loose your belt, throw away your arms, desert your king in order to serve in the ranks of the Lord—did he not say to them—Do violence to no man, calumniate no man and be content with your pay? Did not one of His own soldiers, His dearly beloved adjutant, say to his comrades in arms, the provincial troops, as it were, of Christ: 'Let every soul be subject to higher powers?' And later on—'Render therefore to all men their dues. Tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor. Owe no man anything, but to love one another.' Did He not prescribe that the Church should pray for kings themselves? Wherein, then, did the Christians offend their rulers? What debt did they fail to pay? In what matter were they wanting of respect to earthly potentates? Therefore, the kings of earth persecuted the Christians without cause."

Certainly nothing more should be required of Christ's disciples than that they obey the just laws of their nation—provided that they be not forbidden to do what the law of Christ commands nor commanded to do what His law forbids; otherwise, conflict between Church and State will be the result. It is hardly necessary in this connexion to insist on what, as we think, has already been stated clearly enough—namely, that no harm can come to the State from the Church, but, on the contrary, important help and advantage. As regards this matter, we see no reason for repeating the beautiful words of the Bishop of Hippo which we cited in our latest Encyclical, *De Christiana Iuventutis Educatione,* or those others, no less persuasive, which our immediate predecessor, Benedict XV, in his Encyclical *Pacem Dei Munus,* cited in order to show more clearly that the Church has constantly endeavored to

bind the nations together under the Christian law, and likewise has done everything possible to spread among men the blessings of justice, charity and universal peace so that the peoples might strive together "toward a certain unity making for glory and prosperity."

However, after tracing the features, so to speak, of the divine administration and setting forth in general terms all that, in his judgment, concerned Church and State, Augustine does not stop here but goes on to contemplate with searching glance the operations of divine grace and to show how it inwardly and mysteriously moves the intellect and will of man. What this grace of God can accomplish in the soul he had already experienced when at Milan a wonderful change, on a sudden, was wrought in him and he perceived that the darkness of doubt had all cleared away.

"How sweet did it at once become to me to want the sweetness of those trifles! What I feared to be parted from was now a joy to part with. For Thou didst cast them forth from me, Thou true and highest sweetness. Thou castest them forth, and in their stead didst enter in Thyself, sweeter than all pleasure, though not to flesh and blood; brighter than all light, but more hidden than all depths, higher than all honor but not to the high in their own conceits."

Meanwhile, the Bishop of Hippo took for his teacher and guide the Holy Scriptres, especially the Epistles of the Apostle Paul, who also had long before been brought in a marvelous way to the service of Christ. He adhered to the doctrine handed down by saintly men and to the Catholic sense of the faithful. With increasing vigor he smote the Pelagians, who stubbornly maintained that the redemption of men through Jesus Christ availed for naught. Finally, prompted by the Divine Spirit, he spent long years of study on the undoing of the human race in consequence of the first parents' fall, on the relations of God's grace to man's free will, and on the question of what is called predestination. So subtle and successful was his study that thenceforward he was named and considered the Doctor of Grace, and, leading the way, gave assistance to Catholic writers of all later ages, while at the same time he prevented them, in the discussion of these most difficult matters, from going to either erroneous extreme, that is to say, from

teaching, on the one hand, that in man, fallen as he is from original innocence, free will is but a name and no reality as the early Reformers and the Jansenists declared; or, on the other hand, that divine grace is not a gratuitous gift and is not able to do all things, as the Pelagians vainly imagined.

Just here, to stress some practical points which the modern mind may dwell upon with profit: it is obvious that those who read Augustine will not be trapped in that pernicious error which spread abroad during the eighteenth century, to-wit, that the instinctive tendencies of the will are, all of them, good, and hence are neither to be feared nor checked. On this false principle are based those schemes of education (condemned in our recent Encyclical on "The Christian Education of Youth") which have for their final result the indiscriminate treatment of the sexes and the total neglect of precaution against the nascent passions of childhood and youth. Also from the same source comes the unrestrained liberty of writing and reading, of staging and witnessing plays which involve not merely snares and dangers for innocence and purity but also actual downfall and ruin; and again the indecent fashions in dress for the banishing of which Christian women can never work hard enough.

Augustine teaches that man since the fall of our first parents is no longer possessed of the uprightness in which he was created and through which, so long as he enjoyed it, he was easily and readily led to right action. In his present mortal condition, on the contrary, he must withstand and restrain the evil desires, by which he is drawn and driven—as the Apostle declares: "But I see another law in my members, fighting against the law of my mind and captivating me in the law of sin that is in my members."

Beautiful are the words of Augustine on this same subject: "So it is, my brethren, as long as we live this life. So we also who are grown old in the struggle have fewer enemies; yet enemies we have. Wearied indeed these foes of ours because of their age, yet, wearied as they are they cease not to molest the quiet of our declining years with all manner of sensuous stirrings. In youth the battle is sharper; we know what it is, we have fought it out. As long as you bear this mortal body, sin wars upon you, but let it not reign over you. Not reign—

what does that mean? That you obey not the lusts thereof. Once you begin to obey, it reigns. And what is obeying save yielding your members as instruments of iniquity unto sin? Yield not thy members as instruments of iniquity unto sin.

"Through His Spirit, God hath given thee power to restrain thy members. Rises passion: do thou restrain thy members. What is it going to do, that rising passion? Restrain thy members: yield not thy members as instruments of iniquity unto sin, nor arm thine adversary against thyself. Restrain thy feet lest they go after what is unlawful. Passion has risen; restrain thy members. Restrain thy hands from all wickedness. Restrain thine eyes lest they gaze upon evil; restrain thine ears that they hear not willingly any lustful word. Restrain thy whole body, restrain its sides, restrain its upper parts and its lower as well. What doth passion do? It can spring up: it cannot overcome. And springing, time after time to no effect, it learns at length to spring no more."

If we, preparing for such combat, put on the armor of salvation after we have begun to keep away from sin, the onset of our enemies will gradually be hurled back and their forces weakened, while we shall take our flight to that abode of rest where joy unbounded marks our triumph, forever.

Now it will be wholly due to the grace of God, which inwardly enlightens the mind and strengthens the will, if spite of so many drawbacks and struggles we gain the victory; the grace of God, we say, of Him who, having created us, is able also out of the plenitude of His wisdom and power to inflame our souls and wholly fill them with charity.

Rightly, therefore, is the Church, which through the Sacraments pours out grace upon us, called holy, for not only through her continuous and untiring activity are men united closely with God in bonds of friendship and preserved therein, but many of them under her guidance are raised to invincible greatness of soul, to perfect holiness of life, to heroic achievement. Is there not, year by year, an increasing number of martyrs, virgins and confessors whom she holds up to the admiration of her children for their imitation? Are these not fairest flowers of solid virtue, of chastity and charity which the grace of God transplants from earth to heaven?

Only they stand still and languish in their natural weakness who resist the divine influence and will not make right use of their freedom. Likewise, the grace of God permits that we despair not of any man's salvation as long as he lives on earth, and moreover, that we hope, for all, greater increase in charity day by day.

In that grace also lies the foundation of humility or self-effacement, since even the most perfect cannot but remember the saying: "What hast thou that thou hast not received; and if thou hast received why dost thou glory as if thou hadst not received?" Nor can such a one fail of thankfulness to Him who "enables the weak, with His help, invincibly to will what is good and, invincibly, to will not to abandon it." And most graciously Christ Jesus spurs us on to ask for the gifts of His grace: "Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened to you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened." Even the grace of perseverance "can be merited by prayer." For this reason, in the churches, prayer both public and private is offered up unceasingly. "For when has the Church ever failed to pray for unbelievers and for her enemies that they might be led to believe? When has any of the faithful ever had an unbelieving friend or relative or spouse, and did not beseech the Lord to make him docile of mind in regard to the Christian faith? And who was there ever who did not pray in his own behalf that he might persevere in the Lord?"

Wherefore, Venerable Brothers, do you, and with you your clergy and people—under the favor of the Doctor of Grace—pray earnestly for those in particular who share not the Catholic faith or who have wandered from the right path. And besides, take the utmost care that those who seem fitted for and called to the priesthood be trained in holiness, inasmuch as they, in virtue of their office, are to become dispensers of divine grace.

Possidius, who was the first to write of Augustine's life and works, even then declared that in comparison with those who had read his works, "they who were able to see and hear him in person speaking in church, and especially holding converse with men, drew by far the greater profit. Not only was he a

scribe instructed in the kingdom of heaven who brought forth out of his treasure new things and old—not only one of those merchants who, when he had found a pearl of great price, sold all that he had and bought it; but one of those to whom it was written, 'So speak ye, and so do,' and of whom the Saviour said: 'He that shall do and teach, he shall be called great in the Kingdom of Heaven'." For, to begin with the highest of all virtues, Augustine, renouncing everything else, so earnestly desired and sought the love of God, so constantly increased it in himself, that with good reason he is depicted with a burning heart in his hand. Can anyone who, if only for once, has read the "Confessions," ever forget the colloquy between son and mother at the window of their house in Ostia? Is not the story so vivid and so tender that we seem to behold Augustine and Monica side by side absorbed in the contemplation of heavenly things?

"We were discoursing then together, alone, very sweetly; and forgetting those things which are behind, and reaching forth unto those things which are before, we were enquiring between ourselves in the presence of the Truth, which Thou art, of what sort the eternal life of the saints was to be, which eye hath not seen, nor ear heard, nor hath it entered into the heart of man. But yet we gasped with the mouth of our heart, after those heavenly streams of Thy fountain, the fountain of life, which is with Thee; that being bedewed thence according to our capacity, we might in some sort meditate upon so high a mystery. . . . And while we were discoursing and panting after her (divine wisdom), we slightly touched on her with the whole effort of our heart. And we sighed and there we left bound the first-fruits of the Spirit; and returned to the utterance of our mouth, where the spoken word had both its beginning and its end. And what is like unto Thy Word, our Lord, who abideth in Himself nor even groweth old but maketh all things new?"

Nor be it said that such withdrawals of mind and spirit from the body were uncommon in his life. For if he had any time left over from his daily duties and occupations, he spent it in meditation on the Holy Scriptures with which he was so familiar, and from them obtained the joy and light of truth. From the consideration of God's words and of the mysteries

of His boundless love for us, Augustine's thought and feeling rose, sublime, to the divine perfections themselves, to be immersed therein as far as was given him through abundance of heavenly grace. And then, as though to share with us his inmost thought, he says: "And this I often do, this delights me, and as far as I may be free from necessary duties, unto this pleasure do I betake myself. Nor in all these things which I run over communing with Thee, can I find any safe place for my soul, but in Thee; whither my scattered parts may be gathered, and nothing of me withdraw from Thee. And sometimes Thou admittest me to an affection very unusual, far inward to a sweetness whereof I know only that should it reach its fulness in me it will be something which is not this life." Wherefore, he cried out: "Too late have I loved Thee, O Beauty so ancient yet so new: too late have I loved Thee."

How lovingly he dwelt in contemplation on the life of Christ whose likeness he strove to render each day more perfect in himself and to return love for love, just as in his counsel to virgins he urged them: "Let Him be fastened in your whole heart who for you was fastened to the cross."

Indeed, since he continually burned more ardently with the love of God, he also made incredible progress in the other virtues. No one can fail to admire a man who, because of his surpassing genius and sanctity, was venerated and praised, consulted and heeded by all—and yet, in his writings which were to be published and in his letters, most emphatically insisted that the tributes paid to him should be referred to the Author of all good as due to Him alone, while he encouraged others and, so far as the truth allowed, extolled their merits. Not only that: to his brother bishops he paid honor and reverence, to those great ones especially who had preceded him, Cyprian and Gregory of Nazianzen, Hilary and John Chrysostom, Ambrose, his master in the faith, whom he revered as a father and whose precepts and achievements he often recalled. In Augustine there also shone that love of souls which cannot be separated from the love of God, his love especially for those whom he ruled by virtue of his pastoral office.

From the time when, under divine inspiration, with the approval of the Bishop Valerius and by choice of the people, he was, first, ordained to the priesthood, and then appointed to

the See of Hippo, he gave himself wholly to the care of his flock, that nourishing them with the food of sound doctrine and protecting them against the attacks of the wolves he might lead them to eternal happiness. Strenuously, therefore, though with charity for the erring, did he combat heresy, warning his people against the fallacies employed at the time by the Manicheans, Donatists, Pelagians and Arians; refuting these heretics in such a way that he not only checked the spread of their false doctrine and rescued the souls which they had snatched as their prey, but also won back the heretics themselves to the fold of the Catholic faith. Ever ready he was to discuss, even in public debate, with full reliance upon the divine assistance, upon the inherent power and force of the truth, and upon the steadfast faith of the people. If any writings of the heretics fell into his hands, he lost no time in refuting them point for point, never wearied or overcome by the foolishness of their opinions, the thorny subtlety of their reasoning, their stubbornness, or the outrages they heaped upon him.

Though he fought so valiantly for the truth, he ceased not to pray that God would bring to a better sense these adversaries whom he enfolded in his kindliness and Christian charity. From his writings one can see with what humbleness of mind and vigor of persuasion he addressed them. "Let them rage against you who know not what toil it takes to find the truth, how difficult it is to avoid error. Let them rage against you who know not how rare and arduous a thing it is to overcome the temptings of the flesh with the calmness of a pious mind. Finally, let them rage against you who never were duped with error such as that wherewith they see you duped. But I who, after long and bitter struggle, came at last to recognize that plainly manifest truth which is perceived without the garble of silly tales—I who eagerly sought out all those vain imaginings which hold you bound and fettered by long habituation, who listened to them attentively, believed them rashly, pressed them urgently on as many as I could and defended them against others with vigor and persistence—I absolutely cannot rage against you. As at that time I bore with myself, so now I must bear with you and treat you as patiently as my dearest friends treated me when I madly and blindly went astray in your error."

How, then, could the Bishop of Hippo, with his zeal for religion, his untiring efforts and his kindness of heart, be disappointed or fail to get results? The Manicheans were brought back to the fold of Christ, the Donatist breach or schism was healed, the Pelagians were completely put down. So that, after Augustine's death, Possidius could write of him: "He was a memorable man, a principal member of the Lord's body, ever concerned and watchful for the welfare of the Church universal. It was given him as by divine dispensation to enjoy, even in this life, the fruit of his labors—first of all, in the Church of Hippo and the region about it which was his principal charge, he saw perfect unity and peace. Then in other portions of Africa he saw that, through his own efforts or through the work of the priests whom he had provided, the Church of the Lord had sprung up and flourished. He rejoiced in knowing that the Manicheans, Donatists, Pelagians and Pagans for the most part had given in and returned to the Church of God. Upon the progress and endeavors of all good men he looked with favor and delight. With pious and holy compassion he tolerated the shortcomings of his brethren; and he grieved over the iniquities of the wicked, whether within the Church or outside the Church, rejoicing always, as I have said, in the gains in the Lord's work and sorrowing for the losses."

In the great affairs of Africa and of the Church universal as well, Augustine showed himself strong, unconquerable—but for his flock he was a father—none more kindly and solicitous. He used to preach frequently to his people, taking his text, as a rule, from the Psalms, the Gospel of John or the Epistles of Paul, and explaining them in terms adapted to the capacity of plain and simple minds; or, again, denouncing with good effect any abuses or vices that might have crept in among the people of Hippo. Long and earnestly, too, he labored not only to reconcile sinners with God, to relieve the poor and plead for the guilty—but also (though he complained of such things as distractions and interruptions) to settle quarrels and brawls about worldly matters among the faithful, thus overcoming his personal distaste in order to exercise episcopal charity.

This charity and greatness of soul shone forth most brightly in the crisis brought about through the devastation of Africa

by the Vandals, who spared neither the dignity of the priesthood nor the sanctity of the churches. While some of the bishops and priests were hesitating as to what they should do amid so many awful calamities, the saintly old man, in reply to one who had asked his opinion, wrote frankly that, come what might, it was not permissible for any priest to leave his people, seeing that the faithful could not do without his ministration. "Does it not occur to us," he said, "when in the extremity of imminent danger escape is out of the question, how the people of both sexes and of every age crowd into the church—some seeking baptism, others reconciliation, others again the performing of penance, while all are eager for the celebration and administration of the sacraments?

"Then, if there be no ministers, what an awful doom overtakes those who go out of this world unregenerate or unshriven! What anguish for their dear ones who will not have them to share the blessed rest of eternal life! What wailing from all, and from some what blaspheming, at the absence of minister and ministration! See what comes of the fear of temporal evils, what cumulation of evils everlasting.

"But if the ministers are at their post, then, according to the strength the Lord grants them, they supply every need of their people; some are baptized, others reconciled; none is deprived of the Communion of the Body of the Lord; all are comforted, all edified, all exhorted to beseech the Lord that in His almighty power He ward off whatever they fear; and all so minded that, if the chalice cannot pass from them, they pray His will be done who can will no evil."

He closed with these words: "But he who flees so withdraws from the flock of Christ the food which nourishes its spiritual life, he is the hireling who seeth the wolf coming and fleeth, because he hath no care for the sheep." Such warnings, moreover, Augustine reinforced by his own example. When his episcopal city was besieged by the barbarians, the magnanimous shepherd stayed there with his people, and there he rendered up his soul to God.

To add a point which is needed to complete our eulogy of Augustine, history bears witness that the holy Doctor of the Church had seen at Milan, outside the walls of the city, a "hostel of the saints" under the fostering care of Ambrose

and, shortly after his mother's death, had come to know in Rome a number of monasteries, some for men and some for women. Wherefore, hardly had he landed on the shore of Africa when he began to think of leading souls to perfection and holiness in the religious life, founded a monastery on an estate of his own, put away all earthly cares, and "then for nearly three years, with his disciples, lived with God in fasting, prayer and good works, meditating day and night on the law of the Lord." Raised to the priesthood, he made a similar foundation near the church in Hippo and "began to live with God's servants after the manner and rule established under the holy Apostles: according to which no member of the society was to possess any thing of his own, but all things were to be in common and apportioned to each as he might need." After his elevation to the episcopal dignity, however, as he did not wish to forego the advantages of community life nor, on the other hand, to have the monastery open to all guests and visitors calling on the Bishop of Hippo, he established in his own episcopal house a monastery for clerics. These were obliged to relinquish all claim to their family holdings, to live the common life—removed indeed from the allurements of the world and devoid of luxury in any form, yet not overly austere or exacting—and at the same time to perform the duties of charity toward God and neighbor.

To the women, again, who led the religious life in a nearby convent with Augustine's own sister as superior, he gave an admirable rule, full of wisdom and moderation. This is followed even now by many religious orders of men and women, not only by those who are known as Augustinians but by others also who have received from their several founders the original rule with additional statutes peculiar to each. The seed of this institution for the development of a more perfect life Augustine sowed among his own; but thereby he benefited not Christian Africa alone, but the Church universal, which in the course of time has gained and still does gain from these forces so much service and advantage.

This excellent work, even during Augustine's lifetime, produced the happiest results. Possidius tells us that under concession of the Father and Lawgiver, in response to petitions from all sides, religious men in great numbers went forth in

every direction, kindling fire from fire as it were, to lay new foundations and to aid the Churches of Africa by their doctrine and holy example. Well, therefore, might Augustine rejoice at this splendid activity of religious life so fully in keeping with his desires. Such indeed was his joy that he on occasion declared: "I who write these things have ardently loved that perfection whereof the Lord spoke when He said to the rich young man, 'Go, sell whatever thou hast, and give to the poor and thou shalt have treasure in heaven, and come, follow me.' So, not as of my own strength but with the help of His grace, I did. True, I was not rich, yet not on that account will my merit be less. For the Apostles themselves, who were the first to do thus, were not rich. But he gives up the whole world who gives up both what he has and what he desires to have. How far I have gone on the way of perfection, I know better than any other man; but God knows better than I. This course I urge others to take with all the power that is in me, and in the name of the Lord I have for my fellows all those who through my ministry have been persuaded to take it."

It is our earnest desire that to-day, the world over, there be raised up many "sowers of chaste counsels" like the Holy Doctor, men who with prudence indeed, but also with energy and perseverance, will encourage vocations to the religious and sacerdotal life (God's calling, of course, presupposed), in order that more efficacious measures and steps may be taken to prevent weakening of the Christian spirit and gradual decay of morality.

We have outlined, Venerable Brothers, the achievements and merits of a man whose penetrating genius, wealth and elevation of doctrine, sanctity carried to the highest degree of perfection, and invincible defence of Catholic truth have been equaled by none or by very few of those who from the beginning of the human race down to this present time have attained distinction. More than one who spoke in praise of Augustine we have already cited, but how cordially, how justly does Jerome address him, as his contemporary and intimate friend: "I am resolved to love thee, to welcome thee, to honor thee, to admire thee and to uphold as my own what thou shalt say." And again: "Take heart; thou art famed in all the world. The Catholics hail and venerate thee as the restorer of the ancient

faith, and—a mark of still greater glory—all heretics abhor thee. Me also they hate just as they hate thee, as though to slay in desire those whom they cannot kill with the sword."

We have it, then, most deeply at heart, Venerable Brothers, that he to whose memory we, at the approach of his fifteen hundredth anniversary, have with great pleasure devoted this Encyclical Letter, should be commemorated also by your peoples in such manner that all may do him honor, and especially that all may strive to imitate him and give thanks to God for the signal benefits which He has conferred on the Church through this great Doctor.

In this connexion, we know that the example will be set, as is fitting, by the illustrious order of Augustine's sons who preserve and guard with piety in the Church of St. Peter in Ciel d'Oro at Pavia the ashes of their Father and Lawgiver which our predecessor of happy memory, Leo XIII, graciously restored to their keeping. Would that the faithful would gather there in great numbers from all parts of the world to venerate his sacred remains and to gain the indulgence which we have granted.

We cannot refrain from expressing here the hope we cherish and our expectation that the International Eucharistic Congress soon to be held at Carthage will, besides marking a triumph for Christ Jesus hidden under the sacramental veils, pay a tribute of honor to Augustine, since the Congress is to meet in the city where of old our Saint overcame the heretics and strengthened the Christians in their faith—in that Latin Africa whose ancient glories no age can ever blot out and which gave to the world that splendid light of wisdom—not far from Hippo, whose blessed lot it was to behold so long the example of his virtues and enjoy his pastoral care. Under such circumstances, it cannot but come to pass that the memory of the holy Doctor and his teaching on the August Sacrament (which we have omitted here as being already known in part and familiar to great numbers of the faithful from the liturgy of the Church) will appear to the minds, nay more to the eyes, of those who attend the Congress.

Finally, we exhort all faithful Christians, and those especially who will gather at Carthage, to invoke Augustine's intercession before the throne of God's mercy in order that happier

days may dawn for the Church and for those dwelling in the vast regions of Africa, both natives and strangers, who as yet know nothing of Catholic truth, or dissent from us; that the former may not refuse the light of the Gospel teaching brought to them by our missionaries; that the latter delay not to take refuge in the bosom of loving Mother Church.

Meantime, as a presage of heavenly graces and a token of our paternal good-will, we most lovingly in the Lord bestow upon you, Venerable Brothers, and upon all your clergy and people, our Apostolic blessing.

Given at St. Peter's in Rome, the twentieth day of April, on the Feast of the Resurrection of our Lord, Jesus Christ, in the year nineteen hundred thirty, the ninth of our Pontificate.

PIUS XI, POPE.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

EUCHARISTIC CONFERENCES. III.

First Reason for the Institution of the Blessed Sacrament.

"Do this in commemoration of Me."

THE HOLY EUCHARIST A REMEMBRANCE OF CHRIST.

In speaking of the Holy Eucharist as a *memorial* of Christ we mean to express its *purpose,* not its nature. We know very well what the Catholic doctrine on this point is, namely: that the Holy Eucharist is the true Body and Blood of Jesus Christ under the appearances of bread and wine. Christ came that we may have life. "I am come in order that they may have life and have it more abundantly." "Now this is eternal life, that they may *know* Thee the One True God and Jesus Christ whom Thou hast sent." To *know* is to *remember.* Knowledge without remembrance is sterile, useless. Our principal duty, then, is to have a constant, loving remembrance of Jesus Christ and, through Him, of the Father. And the better to compass this end He has left us a lasting memorial of Himself, His own Body and Blood under the appearances of bread and wine. "Do this in commemoration of Me" — such is His express command which gives to men at one and the same time a *divine power* and a *divine gift,* the *means* and the *end, life,* and *conscious remembrance,* and thus stamps the Blessed Sacrament with its first and outstanding characteristic as the great Memorial.

Such a *power* as that vested in the priesthood has never been known on earth; never has the mind of man dared to aspire to anything like it.

Still the very power of the priesthood is but the means to an end: to perpetuate His presence among men. For none knew better than Christ the fickleness of the heart of man. He knew that neither the sublimity of His doctrine nor the

story of His wondrous deeds was a sufficient guarantee for a continued remembrance of Himself. Those of His day had said: "Never did man speak as this man;" yet that very generation, perhaps even those very individuals, cried out in the hatefulness of their blind rage and forgetfulness: "Crucify Him, crucify Him". They passed before the Cross whereon the Redeemer of the world hung in agony and mocked the power which but a short time before had raised the very dead to life. The world needed a stronger motive for remembrance than His *words*—stronger even than His marvelous *works*—yea, stronger that His very Passion and Death. And so before departing out of this world to go to the Father, He left us that remembrance of Himself by which He abides with us in his living presence forever. So that if to-day, after twenty centuries, men can and still admire the spiritual depth and sublimity of the Sermon on the Mount, that fact can be adequately explained only in view of the living sacramental presence of Christ among us. Moreover, such an admiration, if it is to be something more than a mere poetic rapture, is confined to those who seek in the Catholic Church the fountain-head of all truth and accept her teaching on this sublime "mystery of faith" which we possess in the Holy Sacrament of the Altar.

For if Christ were merely an historical personage, with just a dead record of His life, teachings and death on the Cross, what would be the attitude of the world toward Him after twenty centuries of history? We can judge of this attitude from the condition of those who have no Blessed Sacrament. These no longer have the true devotion of Christ, not even the belief in His divinity. What fragments still remain to them of true Christian teaching they have from the parent stem whence they separated themselves four hundred years ago. Give them another four hundred years of time and who will be able to discover in them any vestiges of Christianity? For a dead remembrance cannot stimulate to love and action. We show a certain reverence for the memory of great men, benefactors of mankind or national heroes. What does that mean? A few pages in the text books of history, perhaps a recalling of their deeds once a year, and beyond that the oblivion of the tomb. They lie outside the current of the world's actual life;

they are without power to influence our daily conduct. Such is not the memory which we accord to Jesus Christ. He is not for us primarily a historical figure. Rather do we remember Him as *Teacher* and *Guide* to follow His precepts; as a *Friend* who shares our daily joys and griefs; as the *Lover,* the goal beyond all earthly loves, in whom all true love meets and finds its fruition and perfection; as *God* who accompanies us in the way as He did the disciples on the way to Emmaus, whom now we know only by faith but whom we recognize when the shades of night begin to fall and faith pales before vision.

All this, Christ is to us in virtue of His presence in the most holy Sacrament, even though all human history should conspire to blot His Name and work from its pages and pass over His coming into the world by an absolute silence. Man cannot by any conspiracy of history or any twist of historical evidence shut out the Christ from the world He has redeemed, for He is a living Person ever present in that Sacrament which He has left as the memorial of Himself. For this wonderful remembrance is not a mere record written in the pages of dead books but in the minds of men enlightened by a faith that penetrates the veil of mysterious, imperturbable silence, which envelopes the Sacramental Presence, and enshrined in the living hearts of men, hearts transformed by the flesh and blood of Christ to a participation in the divine heart of the God-Man Himself, and beating in unison with His own to the love of the Eternal Father, and beating in unison with each other as the Communion of Saints on earth, brothers all, fed on the same spiritual bread and wine, which is the body and blood of Christ, whose blood flows through their veins.

But why should Christ be remembered in a manner different from all other persons who have lived in the past? Why should His memory be ever fresh and green among the children of men, and that not merely in song and story, but as an actually existing person and a living force throughout the world? For His is not the fate of one who has passed out of human affairs, but of one who shares our life in the twentieth century as He has done since His first sojourn on earth and in every century since that time. It is a powerful stimulant to our love, to note how Jesus Christ in his Eucharistic life has

ever conformed Himself to our human modes of life: the loving familiarity with which He dwelt in the very homes of the faithful of the first centuries, received into their outstretched hands and carried about in their bosoms. How He dwelt in the deserts of Egypt and Asia, to be the strength and nourishment of those rugged saints of the Orient; then amid the squalor and neglect of the semi-barbarous and primitive civilization of Europe and now amid the new-paganism of the present, a paganism matched by a marvellous material progress. Everywhere He shares human ills and human triumphs, even the filth or cleanliness that marks the different stages in the history of peoples or of individuals, even their material prosperity. We find Him carried about on foot or on horseback, in gilded chariot or in luxurious automobile, but always *near the hearts of men* who love Him and surrounded throughout *all* the centuries by an undimmed faith that rises to heights of heroism.

There are three principal reasons why a special remembrance is due to Jesus Christ. For He has done and still does for us, what no other can do. In the first place, He has *forgiven* us our sins. Then, too, He presently *intercedes* for us without ceasing before the face of His Father. Finally we hold Him in grateful remembrance in order that His mercy may continue to the end; in other words, He is the pledge of our final *perseverance.*

Each of these sublime functions merits separate treatment.

THE FIRST REASON FOR A GRATEFUL REMEMBRANCE OF CHRIST: — HE HAS FORGIVEN US OUR SINS.

"I am He that blot out thy iniquities for my own sake and I will not remember thy sins." Isaias 43:25.

There were men who have been honored by a grateful people with the glorious title of "saviours of their country". But there is only One who bears the title "Saviour of the World," or briefly "The Saviour". His claims rest not upon the liberation of man from the tyranny of a temporal despot, but upon His deliverance from the slavery of sin and Satan. "Whosoever committeth sin is the slave of sin." What is slavery of the body as compared with this shackling of the spirit? Even before the Son of God became man, His character of

Saviour was stressed by the Archangel. "Thou shalt call his name Jesus," i.e. Saviour. Mary freely *consents* to become the Mother of the God-Man, but His character of Saviour is imposed upon her. Whether the Son of God would have become man even if our first parents had not sinned, is a question beyond the domain of fact, hence merely hypothetical in character. St. Thomas teaches that our Lord became man essentially and primarily to *redeem*. Wherefore, *Saviour* is his *essential* characteristic. He came upon earth in order to redeem us from sin, a work beyond the power of man or angel. St. Paul says: "Christ became *sin* for us," identified, as it were, with sin, bearing the accumulated weight of all the individual sins of all times. The terrible effects of sin can be seen particularly in the sufferings of our Lord in the Garden. There he became the *sinner* and *sin,* in the eyes of His Father, so that *He* appeared to perpetrate every horrible crime and deed of shame that has ever been committed, with all its revolting details, so that the horror of it made the blood flow from every pore of His body.

Dragging out a weary life of guilt and facing a drearier prospect of a longer era of punishment, man continued to live, with only a glimmer of hope, in the promise of the Saviour, to cheer him on. That Saviour came after 4000 years of expectation, came to redeem and to forgive. He paid the price of our ransom to the heavenly Father and blotted out the handwriting of God that stood against us. He paid the price, and in return received the human race as His own portion. "Ask of me and I will give thee the gentiles for thine inheritance and the uttermost parts of the earth for thy possession" Ps. 2:6-8. All power is His in heaven and on earth; and to what ends does He use this universal power over his own? To offer *forgiveness* of sin out of the abundant merits of His Passion and Death. What a power is this, passing the comprehension of men! for here we touch upon a mystery, the dreadful mystery of iniquity. Because the power of death, of sin and of Satan has been broken, we have become blind to this greatest of all evils; hence, too, blind to the power of Christ which can and does forgive sin. Like the spectators of Christ's miracle upon the paralytic, we look upon and discern physical evil, awaiting with bated breath a manifestation of the divine

power in behalf of suffering humanity, whilst remaining visionless to the ruthless ravages of sin in the soul, the oppressive weight of spiritual misery that bears so heavily upon the crushed and helpless spirit. As in the days of His earthly pilgrimage, so now Christ looks into the heart; He speaks not in answer to the wonder-seeking multitude, but addresses his words directly to the stricken soul: "Be of good heart, son: thy sins are forgiven thee." And it is this power which He vindicates for Himself against the murmurs of His enemies. "That you may know that the Son of Man hath power on earth to forgive sin—then saith he to the man sick of the palsy, —Arise, take up thy bed and go into thy house." Math. 9:6.

He has redeemed us. He still constantly forgives us and for such inestimable favors He pleads with us for a grateful remembrance. "Put me in remembrance," He tells us by the mouth of the Prophet Isaias, and then in mild reproach opens before our gaze the dreary prospect of our own helplessness: "Tell if thou hast anything to justify thyself." Isaias 43:26. With such loving words, the Saviour who "blots out our iniquity" reminds us of our duty of remembrance, a duty which is in reality an absolute necessity for salvation. For, besides His own, there is no other Name under heaven whereby men may be saved. Without Him we can do nothing. And what a world of helplessness is contained in those words of the Prophet: "Tell if thou hast anything to justify thyself." We have within us nothing that could justify us before God. Heirs of sinful man, we have received from the first Adam the germs of spiritual degradation, concupiscence and death. Only through the second Adam have we been restored to our rights as children of God and coheirs of Him who paid the price of our redemption with His Sacred Blood and sealed the memory of the Cross by his Real Presence in the Sacrament of the Altar. "*Memoriam* facit mirabilium suorum."

For the death of Christ on the Cross is the central mystery of His coming among us and the Cross must ever remain the measure of man's indebtedness to the Saviour of the world and the object of our grateful remembrance. It is that which gives Him the right to say: "That you may know that the *Son of Man* hath power on earth to forgive sins". But the *application* of that power to the individual soul is made

daily in the renewal of the Sacrifice of the Cross when Christ offers Himself, through the hands of the priest, and becomes again the Lamb of God that takes away *the sins of the world.*

Between the Blessed Sacrament and the saving passion and death of Christ there is not merely an intimate union: there is, so far as its effects are concerned, a complete identity. It was, indeed, on Calvary that He suffered for us: there He acquired the *right* to forgive; but the actual conferring of that benefit He has distributed throughout all times and all places. And the death of Christ becomes efficacious in us, when, through a partaking of the Eucharistic Sacrifice, we show forth the death of the Lord: " for as often as you shall eat this bread and drink the chalice you shall show the death of the Lord until he come." I Cor. 2:26. Between Calvary and the Altar there is, consequently, merely a difference of external form: the effects are the same and the first effect is the *remembrance* of the forgiveness of sin; in " showing forth " His death we are reminded of the reason for that death.

The Eucharist is, therefore, the great memorial of Christ and it recalls Him to us as the One who has paid the price of sin. But it is also more than a simple remembrance. " The Eucharist is a sacrifice before it is a sacrament and in this sacrifice Jesus is a victim for sin before He becomes the nourishment of our souls". (Hugon, 14.) And why this? Because sin *remains* a sad fact in the life of every individual, therefore Christ has brought Calvary before us in every age and in every place, on every altar of the Catholic Church throughout the world; there we have the Eucharist as the efficacious extension and application of the Redemption. " In the face of the terrific mystery of sin which continues without ceasing, we have upon our altars the infinite reparation of Calvary which, likewise, goes on without interruption." (Hugon, 14.)

St. Thomas teaches that because the Eucharist is the Sacrament of the Passion of Christ its effects are the same as those produced by His very Passion and Death. For since Jesus has not willed to remain with us in His sensible presence and thus communicate to us the fruits of His Passion, He wished to supply for that absence by the great miracle of the Eucharist. Hence the Blessed Sacrament in its form of

Sacrifice does not merely *represent* the Sacrifice of the Cross, but it *is* the real renewal of that tremendous act and produces the same effects in the souls of those individuals who devoutly take part in it. Needless to say, we do not mean to imply that the Blessed Sacrament when received as Holy Communion forgives mortal sin; what we do say is, that the Eucharist as the constant renewal of the Sacrifice of the Cross is the daily *satisfaction* for the sins of the world; the *application* of this satisfaction to the individual soul is made in various ways chiefly through the worthy reception of the Sacrament of Penance; but we must remember that this Sacrament is not the source and origin of grace but merely a channel whereby the merits of the Passion and Death of Christ are applied to our souls. And that same *source* of infinite satisfaction we have equally in the Holy Sacrifice of the Mass. It is this power of the Eucharist, to apply to the individual soul the fruits of the Passion, which has been most often called into question by heretics of all times. Moreover, this firm belief remains a distinctive mark of the Catholic faith as opposed to all other creeds. Not a few of the sects see in the Holy Eucharist a simple memorial of His Passion and a remembrance of His forgiving us our sins; but no others see there the same power and the same effects which operated to take away the sins of the world on Mount Calvary. The Church has always recognized this efficacious character of the Blessed Sacrament and that in a threefold manner. Thus the Council of Trent teaches that the Holy Eucharist is a sacrifice of *propitiation* which renders God favorable to us and inclines Him toward us. Again it is a sacrifice of *expiation,* which cleanses the soul from the guilt of sin. Finally it is a sacrifice of *satisfaction* which remits the punishment due to sin, whether of the living or of the dead.

How, then, is it possible to forget the Lamb of God that takes away our sins and the sins of the entire world, when the Blessed Sacrament as the never-ending Sacrifice of the New Law is constantly with us?

[*To be continued.*]

JOHN A. ELBERT, S.M.

Dayton, Ohio.

THE LEAKAGE IN CITY PARISHES.

To the Editor, THE ECCLESIASTICAL REVIEW.

The parish on whose staff I am serving was established three-quarters of a century ago and at no time has had a membership exceeding 1700 or 1800 souls. The character of the people, their spirit of faith, and religious practice are well up to the standard of American city parishes. The staff has never been limited; from the beginning there has been a parish school equal to accommodating all children of both sexes; and a fair effort has been made to maintain the usual parish organizations. In every respect it is very much like the average English-speaking parish with which we are all fairly familiar. It has its old families, continues to receive accessions from town and rural congregations, and from England, Ireland, and Scotland. There are practically no foreigners so-called. It has its wealthy members, prosperous laboring classes, and its poor.

I have been associated with the staff of this parish for terms of different lengths, covering in all seventeen years out of the past twenty-five. There are few residents of the parish within that quarter of a century with whom I have not been personally acquainted. Of late years I have at times been startled when my attention was called to the number of families growing up outside the Church, attending Protestant Sunday schools or none at all, one of whose parents was a practising member of this congregation at some time within my recollection. There are no census records available earlier than the year 1925 and in an endeavor to make a list of those families that are now apparently lost I have been obliged to depend on my memory to a large extent. Necessarily a considerable number must have escaped me; nevertheless, the list now reaches 121; and I am including only those cases in which the entire family is gone. If this proportion is normal—and, as is stated above, I see no reason why it should differ from other city parishes—our possible leakage is after all truly alarming.

Naturally we should be led to inquire into the circumstances attending these cases of perversion. What has happened is something like this:

1. There is not one case out of the 121 in which both parents were brought up Catholics. Six were cases in which one of

the parties had become a Catholic on the occasion of marriage and the remaining 115 were cases of mixed marriage.

2. The falling off can be explained in 6 cases by the death of the Catholic parent and in 8 cases by a divorce or permanent separation.

3. There remain to-day therefore 106 clear cases of a Catholic father or mother who had contracted a mixed marriage and who is allowing his or her children to grow up outside the Church.

4. In these 106 cases the Catholic party is almost entirely to blame; instances of any determined or effective resistance on the part of a non-Catholic husband or wife are almost negligible. We are living in a day when bigotry is much less injurious than absolute indifference. At least, this describes conditions as they have been here.

Being in a position to fix the responsibility definitely upon the individual father or mother brought up a Catholic, we may now go on to inquire what it was in the antecedents, training or environment of such a Catholic that will explain a defection as complete as it is tragic. It is complete because generally this one-time Catholic father or mother seems now as far beyond redemption as his or her children. How account for this weakness of faith in a Catholic practising, or at least loyal to, his or her religion up to the very time of marriage? We know that everywhere there is a good proportion of Catholic men or women entering upon a mixed marriage and continuing faithful, even fervent, until death. Whence the weakness in these 106 under examination? Was it the home or the school? Was it neglect on the part of their parents; or was it the unfortunate associations of later years? In endeavoring to arrive at an answer the following observations are offered:

The School. Only 8 of these parents, brought up Catholics and allowing their children to be lost, attended a public school. It should be added that of these 8, 6 were children of parents who habitually missed Mass and the remaining 2 were children of a mixed marriage. We have, therefore, the glaring circumstance that out of 106 parents who are allowing their children to be lost, 98 were themselves parish school children.

The Mixed Marriage. 34 of these parents—brought up Catholics and now allowing their children to be lost—were themselves children of mixed marriages.

Parents Unfaithful to their Religion. 23 of these parents—brought up Catholics and allowing their children to be lost—are themselves children of Catholic parents very negligent in their religious duties.

Parents Without Authority. 11 of these parents—brought up Catholics and allowing their children to be lost—were themselves the children of Catholic parents regular in their religious practice but through weakness of character incapable of exercising authority over their children.

Remaining Cases. There still remain 30 of these parents—brought up Catholics and allowing their children to be lost. I know of nothing in their antecedents to explain the indifference. The one outstanding circumstance is their having contracted a mixed marriage.

All the cases under consideration as reported above are city residents. The question has been raised how far is the city itself responsible for this shocking leakage. Upon further inquiry two very interesting facts revealed themselves:

1. Of the 121 parents—brought up Catholics and allowing their children to be lost—not one was reared in a country district.

2. Of the 121 parents—brought up Catholics and allowing their children to be lost—2 only are children of parents brought up in a country district.

A few interesting questions rise as a result of the above examination.

1. 115 Catholics contracted mixed marriages and they and their children are gone. What would have been the story if they had married Catholics?

2. 121 city-reared parents brought up Catholics have allowed their children to be lost; what would have happened if these 121 some years previous to their marriage had become members of a country parish?

3. It can hardly be called "jumping at conclusions" to insinuate that the character of the homes has had something to

do with the results portrayed. We pastors and assistants bestow varying degrees of energy on the school and the church organizations. How about a little direct effort on homes that need it?

I should like to add an observation on the matter of converts on the occasion of marriage. Misgivings are commonly entertained; most pronouncements on this subject, however, are based on *a priori* arguments. During the past twenty-five years, the staff of this parish have received nearly 200 converts with a marriage prospect in each instance. The children of 6 marriages from this total of nearly 200 are lost to the faith. It is enteresting to note, however, that of these 6 the loss is due in 3 cases to a separation; in 2, to the death of the Catholic party, and in 1, to the neglect and indifference of the Catholic party.

M. V. KELLY, C.S.B.

Toronto, Canada.

NO AFFINITY BETWEEN WIDOW AND HUSBAND'S BROTHER-IN-LAW.

Qu. After the death of his first wife Jane, Henry married Catharine. The latter, now widowed, desires to marry John, a brother of the above-mentioned Jane. Does the impediment of affinity stand in the way of this marriage?

Resp. For the source whence the impediment of affinity established in Canon 1077 arises one must look to Canon 97 § 2. Affinity exists only between the husband and the blood relations of the wife, and the wife and the blood relations of her husband. John was related by marriage to the deceased husband of Catharine, but *not by blood,* and so the impediment of affinity does not exist between John and Catharine.

RECONCILING MEMBERS OF FORBIDDEN SOCIETIES.

Qu. How would one proceed in the case of a Freemason seeking reconciliation with the Church? In the case of a Knight of Pythias?

Resp. The procedure to be observed in reconciling Masons is treated in THE ECCLESIASTICAL REVIEW, LXXIX (1928), p. 415.

While the Knights of Pythias are a condemned society,[1] this prohibition does not bind under pain of excommunication. However, according to the decree of condemnation Catholics who have joined them cannot be admitted to the Sacraments unless they give up their membership in the forbidden society. If they are prepared to do this, any confessor can absolve them, so far as the common law is concerned, which does not reserve this case.

Upon representations of our bishops the Holy See declared that under certain conditions passive membership may be tolerated. These conditions are:

1. that the member had joined the society in good faith before knowing that it was condemned;
2. that no scandal will result or that it be removed by declaring the only reason for retaining membership is not to incur material losses, and meanwhile all communication with the sect be avoided and meetings be not attended;
3. that it be impossible to withdraw without grave loss;
4. that there be no danger of perversion for the party himself or his family, particularly in the case of sickness or of death, nor danger of a non-Catholic burial.[2]

However, the same decree reserved the judgment in each case to the Apostolic Delegate. Later the Holy Office authorized the archbishops of this country, each one for his entire province, to permit Catholics who repent to retain passive membership in the societies forbidden without censure.[3]

[1] S. C. S. Off., 20 August, 1894—ECCLESIASTICAL REVIEW, XIII (1895), 67-68. In this same decree the Odd Fellows and Sons of Temperance were similarly condemned. So, too, by decree of the Holy Office of 3 August, 1893—*C. I. C. Fontes,* n. 1167, the Independent Order of Good Templars. What is said of the Knights of Pythias applies therefore to all four of these societies. From the Independent Order of Good Templars must be distinguished the Knights Templar. The latter are a Masonic society and are therefore forbidden under pain of excommunication, and members must be reconciled in the same manner as other Masons, whereas the Independent Order of Good Templars is not Masonic and the prohibition of it does not bind under pain of excommunication. Cf. Quigley, *Condemned Societies* (Washington: Catholic University of America, 1927), pp. 66-67.

[2] *Acta Sanctae Sedis,* XXVIII, 699; Quigley, op. cit., 121.

[3] ECCLESIASTICAL REVIEW, XIV (1896), 470-473; XV (1896), 638-640; *American Catholic Quarterly Review,* (1896), 890 ; Quigley, op. cit., 121-122.

Therefore when a member of any of these four societies which are condemned but not under pain of excommunication, sincerely promises to quit these societies, he can be absolved by any confessor. If a member of any of them believes he has good reason to justify his retaining passive membership he should present his case, not through his confessor, but rather through his pastor to his local Ordinary, who will take up the case with the metropolitan or the Apostolic Delegate.

IS THE POPE INFALLIBLE IN CANONIZATIONS.

To the Editor, THE ECCLESIASTICAL REVIEW.

May I submit a word in reference to your Conference on Canonization in your issue of April 1930, p. 422?

I humbly submit that there are here two different questions. First, is the Pope infallible in canonization? Secondly, how much in the decree is rigorously guaranteed by infallibility? The first question is studied in all theologies and resolved in the affirmative. The second is left in a sort of semi-obscurity. If I understand Hurter's doctrine rightly, the Pope, when canonizing, teaches us infallibly that the personage has been a Christian of eminent virtue, who died a child of God, destined to heaven, and who may safely be proposed to our imitation. But the decree does not pretend to reveal infallibly to us the time of the admission into heaven. Anyway, here is the reason given by Hurter for the infallibility of the Pope in canonizations (*Medulla,* p. 136): "God will never permit 'Ecclesiam colendum imitandumque proponere damnatum, Christi inimicum daemonisque servum'". And that's all he says.

Lest we should be too severely shocked by his words, let us remember that there are many things in religion of which we have a perfect certainty, sufficient to authorize and to encourage our worship, and which nevertheless we do not strictly place under the infallible teaching of the Pope. We know very well that the canonized saints (even recently canonized) are in heaven, and we would be extremely scandalized if one were to speak of them as being possibly still in purgatory. But that is another question.

L. H. F.

BAPTIZING NON-CATHOLIC CHILD IN DANGER OF DEATH.

Qu. May a Catholic nurse baptize an infant child of non-Catholic parents if it is in danger of death? If this is done, how should the record be made?

Resp. The question whether a child of non-Catholic parents that is in danger of death may be baptized without the consent of its parents is answered in Canon 750 § 1: "Infans infidelium, etiam invitis parentibus, licite baptizatur, cum in eo versatur vitae discrimine, ut prudenter praevideatur moriturus, antequam usum rationis attingat." And Canon 751 extends this rule to the children of all other non-Catholics. In earlier rescripts the Holy Office frequently used the phrase: ". . . in mortis periculo moraliter certo". But nurses should be warned not to be hasty in baptizing such children and to avoid all danger of giving offence.

Canon 778 makes no distinction in regard to baptisms of this kind and seems to impose an obligation of recording them. This record will be important, especially if the child should survive and later enter the Church. Besides, the recording of such baptisms will enable authorities to keep a check on the nurses, whether they are guided by a proper or an imprudent zeal. However, owing to the inconveniences that are almost certain to arise if such a baptism should become known, it might be advisable to record those baptisms in the secret baptismal register in the secret archives of the diocesan curia.

MARRIAGE RIGHTS WITH WIFE WHO IS BARREN.

Qu. Titus, a Catholic, is married to a non-Catholic. The latter, in spite of her husband's protest, underwent an illegal operation for the prevention of future offspring, two children having been born before.

1. Has the husband lost his marriage rights?
2. Has a confessor any reason for giving Titus any guidance in the circumstances?
3. Has a confessor any other obligation in the case?

Resp. The answer to each of these three questions is simply no.

A woman who has undergone an operation of this kind is allowed to marry. Decisions from Rome have been given repeatedly to this effect. The marriage rights of the husband are in no wise affected.

Criticisms and Notes

THE PUBLIC LIFE OF OUR LORD JESUS CHRIST. An Interpretation by the Most Rev. Alban Goodier, S.J., Archbishop of Hierapolis. Two volumes. P. J. Kenedy & Sons, New York. 1930. Pp. xvii-478 and 487.

Of "Lives" of our Lord Jesus Christ in Latin, English, and in other tongues, there is no lack at the present time. Clerical and religious libraries contain three classes of writings under this head. First, there are the ascetical or devotional studies intended mainly for meditational and homiletical use. Next in order come the historical and critical commentaries which serve in the fields of doctrinal apologetics and exposition. A combination of these two accounts of the Founder of the Christian Church has produced a third class of widely circulating volumes in which our Lord is the central figure. In these individual interpretation appears in the place of prominence, as derived from the Gospel narrative and its local and historical setting.

To this third class the above "Public Life" belongs. In it our author finds new opportunity for "interpretation". St. Ignatius has made the imitation of Christ, through the study of His life, the chief object of creating proper motives of sanctification and apostolic labor in his disciples. To carry out this vocation our author began, forty years ago or more, to gather material for personal reflexion from all sorts of available sources. A visit to the Holy Land later on served to fill out the scheme of this varied conception, answering the question, "What was our Lord, as a Man, like? What is He like to-day?"

Since his retirement from public responsibility the Jesuit Archbishop has found leisure to sum up and review his conclusions, and this has led to the suggestion to let others share his study, as likely to offer a practical aid in the imitation of Christ. In a series of about a hundred living pictures the evangelical facts are harmonized and illustrated by the local and national characteristics of Palestine, with references drawn from the Old Testament in its prophetical forecasts. In this way Archbishop Goodier has succeeded in producing what to many will be a new vision of the life-giving drama of the Gospel. To all it will serve as spiritual reading which tends to a strengthening of inspiration to make the study of our Lord's life the chief purpose of religious and priestly activity in the search for eternal life.

THE SAVIOUR AS ST. MATTHEW SAW HIM. Meditations on the First Gospel for the Use of Priests and Religious. By the Rev. Francis J. Haggeney, S.J. Vol. II: The Message of the Kingdom of God. B. Herder Book Co., St. Louis and London. 1929.

In the great mass of devotional literature for priests and religious this book has an outstanding and unique value. Twenty-one meditations, under the headline "Jesus Preaches the Kingdom of God", present an extraordinary and attractive explanation of the New Law, the constitution of the New Covenant, promulgated in the Sermon on the Mount. The remaining twelve meditations, under the title "The Proof by Power", describe the supernatural divine character of the new lawgiver, and furnish the proof of His authority. The applications attached to each point of the meditation are always very practical and inspiring.

This is real Gospel food. It is refreshing to read these meditations. Instead of offering the ordinary platitudes and sentimental outbursts, the author introduces the reader into the sanctuary of the Word of God, and makes him listen to the great sayings of the Divine Master. What the subtitle "The Message of the Kingdom of God" promises is strictly fulfilled. The simplicity, majesty and all-embracing power of the Gospel of our Saviour are brought out successfully in a style wonderfully adapted to the subject. The author does not only quote the words of Christ, but, as a well trained interpreter, he also prepares the way for their deeper understanding by painting carefully the local or historical background. The spirit of the celebrated homilist, Paul W. von Keppler, runs through these pages.

Since St. Matthew's favorite title, in contrast to St. Mark and St. Luke, is "Kingdom of Heaven", the latter expression would be more correct as subtitle. But it matters little since both "Kingdom of God" and "Kingdom of Heaven" are identical in their meaning. A special introductory meditation on the full significance of these titles would have been useful. The book deserves a place of honor in the library of every priest.

L'ANCIEN ET LE NOUVEAU TESTAMENT. Disposé sous forme de récits suivis avec 233 illustrations de J. Schnorr et une carte générale de la Palestine. P. Lethielleux, Paris. 1930.

What a blessing for the Christian people of a country, especially its children, to be presented with such a "Bible-book"? For many

years it has been the special desire of the Holy Father that our Catholic people be thoroughly acquainted with the first and basic source of our Revelation, the Bible. In the year 1903 Pius X blessed "with both hands and His whole heart" the enterprise of the "Biblical Society of St. Jerome" to spread the knowledge of the Bible among Catholics. In the year 1909 the "St. Josephsbücherbruderschaft" published the first issues of this work for German-speaking people. Since then hundreds of thousands of Catholic families have introduced this "Heilige Schrift für das Volk" as their precious manual.

Here we have a similar book for French-speaking people. Its "popular" character is emphasized, but its reliable scientific background is to be observed throughout. It is especially intended for Catholic youth and is of the highest educational value. At the head of each page is an engraving by the famous German artist, Schnorr von Karolsfeld. Then follows a corresponding narrative to which the engraving furnishes a commentary more eloquent than words for the mind of the little ones. After each Biblical narrative we find (1) an explanation of the engraving, (2) practical conclusions and (3) a questionnaire.

The selection of the 233 narratives with their corresponding illustrations is made with fine educational tact. This book will be for French-speaking readers, young and old, a valuable source of pleasant instruction. May it some day find a counterpart in our own country where the treasures of the Bible are so little known amongst Catholics!

THE GOSPEL ACCORDING TO ST. MARK. By the Very Rev. M. J. Lagrange, O.P. Authorized translation from the French. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1930. Pp. xv-179.

The second Gospel opens with the preaching of the Baptist and ends with the Ascension of Christ into heaven. It is the shortest inspired account of our Lord's earthly life, as it omits the story of the childhood and much of the preaching of the Divine Master. For the rest it is a narrative of predominantly historical character. Tradition of the early Church assigns the authorship to John Mark, the young disciple of Peter, from whose lips the former had heard the details of our Lord's life. Written in Greek, which was the popular idiom of Palestinian Jews under the Roman rule, the text reveals a number of Hebraisms which indicate intimate familiarity and converse with the Apostles and disciples who maintained the synagogal habits of their time. Peter was at home in the house of

Mary, the mother of John Mark, and is supposed to have directed the writing of the Gospel in order to give permanent form to the doctrine preached later on by Barnabas, the cousin of Mark, and communicated to St. Paul, with whom both became closely associated. Clement, the successor of Mark in the government of the Alexandrian Church, states that Mark wrote his final account at the request of the Christian converts over whom he ruled as bishop. This statement supports the opinion that there were in circulation several versions of the Gospel, from which the one written after the Apostle's death was amended. The immediate influence of St. Peter's supervision, however, is suggested by the fact that St. Mark's Gospel not only omits a number of incidents that redound to the praise of St. Peter, but also mentions certain faults of the Prince of the Apostles, which would hardly have been done by an ardent admirer of the Apostle unless the latter had personally checked the enthusiastic account of his favorite disciple.

Of the high and eminently critical value of Père Lagrange's exposition no student of the Bible who is familiar with the many important labors of the venerable Dominican scholar, can have the slightest doubt. The controversies which his attitude toward modern Biblical research at one time aroused have resulted for the most part in showing that his scholarly instinct was correct, and that his work represents a careful analysis of facts confirmed by the discoveries in Bible lands, where he spent a large period of his life in Biblical research. The present commentary on St. Mark is accordingly of great value. The simplicity of the author's exposition, set forth as it is in notes accompanying the text, readily lends itself to the understanding of preachers of the Gospel, and is a sure guide to all classes of instructors in the study of Holy Scripture.

DIE APOKALYPSE DES APOSTELS JOHANNES UND DIE HELLENISTISCHE KOSMOLOGIE UND ASTROLOGIE. Von Dr. Joseph Freundorfer. In "Biblische Studien", XXIII. Band, 1. Heft. B. Herder Book Co., Freiburg im Breisgau and St. Louis. 1929.

This study is a controversy with Boll's *Aus der Offenbarung Johannis* ("Hellenistische Studien zum Weltbild der Apokalypse", 1914). In the year 1912 Nikolaus Morosow, in his book *Die Offenbarung Johannis*, "Eine astronomisch-historische Untersuchung", had made a fantastic attempt to explain the imagery of the Apocalypse from an astronomical point of view. In spite of recommendations by the astronomers Kamenski and Ljapin, the

author was not able to convince scholars. Boll's excellent work, although by its appeal to cosmological and astrological arguments it might externally appear as a similar product, was of quite different character and influence upon New Testament scholarship. Up to his time it had been a general custom amongst interpreters to assume as background for the Apocalypse a Semitic world of thought. Boll tried to prove, by means of immense material, that the great visions of the Apocalypse find their full explanation only in the contemporary *Hellenistic* astrological speculation. The pendulum swung from Semitism to Hellenism. Besides, the "visions" of the Apocalypse are declared not to be real visions but the result of a literary transformation of Hellenistic material.

Freundorfer takes up the four main problems treated by Boll: (1) the vision of the vials and trumpets, chapters 16 and 8; (2) the vision of the locusts, 9: 1-12; (3) the vision of the Apocalyptic horsemen, 6: 1-8; (4) the vision of the woman and the dragon, 12: 1-17, and comes to the conclusion that in no case are Boll's arguments conclusive. The author knows the literature well, and his argumentation is mostly calm and considered, although not always conclusive. It is useless to deny striking similarity and logical consequences on the ground of insignificant differences. There is no objection to admitting that St. John's "visions" sometimes might appear in the form of current imagery, known to contemporary readers, although this might be ultimately of pagan origin. The author concedes this frankly on page 213, but seems to deny it on page 126. But it may be still safely maintained that the greater part of the imagery can be explained by Old Testament sources.

PRACTICAL SUGGESTIONS FOR THE NEWLY ORDAINED. By John Dunford, Canon, Westminster Cathedral. P. J. Kenedy & Sons, New York. 1930. Pp. cii-125.

The most critical period in the life of the newly ordained priest is that which follows his first appointment to active service in the holy ministry. He leaves the seminary, where he has been under daily supervision which afforded him instruction, warning and correction. With the episcopal commission as passpart he enters upon a wholly untried journey. He assumes at once tremendous responsibilities as director of every sort of spiritual activity, closely interwoven with the practical duties of social and family life, from childhood to old age. His authority is unquestioned at the baptismal font, at the altar where he dispenses Communion, at the blessing of marriage, in the confessional where, as judge with absolute power, he overrules

every consideration of purely civil and domestic activity if opposed to conscience, and finally at the bedside of the sick and dying. Thus the young levite becomes a hero in the eyes of the faithful, a position which taxes the utmost humility. Blessed the young priest if his first mission begins under the tutorship of a wise pastor whose experience protects him against fatal mistakes which may never be atoned for by earthly penance. Where personal and friendly direction of an older priest is wanting, the newly ordained minister will find in the present volume some important guidance. It is a brief but pertinent summary of practical rules to be observed in the life of the presbytery, in following the liturgical offices of the Church, and in visitation of the homes of the faithful. There are likewise important suggestions for the conduct of the young priest in the outside world and during needful recreations on holidays. The book is a chapter in pastoral theology which the directors of seminaries should be glad to hand to the young levites as they leave the protecting influence of their Alma Mater.

THE LIFE OF BISHOP HEDLEY. By J. Anselm Wilson, D.D., Monk of Ampleforth Abbey. P. J. Kenedy & Sons, New York. 1930. Pp. viii-387.

Bishop Hedley, who died in 1915, after having administered the episcopal see of Newport and Menevia for thirty-four years, is one of the historic links that mark the close of the Oxford movement inaugurated by Cardinal Newman. Although a bishop who administered the affairs of his diocese with marked fidelity, his memory survives chiefly as the representative of that widely extensive Benedictine apostolate which exercised its silent influence, like that of his patron St. Cuthbert, through a hidden life in the claustral, educational and literary activity of the pastoral vocation. His writings, chiefly in the domain of ascetical and apologetic instruction, like his epistolary correspondence, are signalized by a simplicity through which shines forth a devotional fervor equally attractive in its appeal to all classes of readers among his brethren in the episcopate, the religious orders, or the friends allied to him as kindred.

As a controversialist or literary critic of his contemporaries, Bishop Hedley's attitude is discriminating. In this attitude of censorship he did not escape some harsh treatment from confrères and superiors in the episcopate. American readers will recall the Bishop's treatment of Dr. Zahm, whose book *Evolution and Dogma* he had commented on favorably in an article in the *Dublin Review*. It was severely criticized by the *Civiltà Cattolica* as untenable, like the Mivartian theory of descent. The Bishop accepted the rebuke.

The editors of the Life might have profitably taken notice in this connexion of a very instructive and exhaustive article by Bishop Hedley which deals with the viewpoint of modern controversy in matters of religious faith. That article was the result of a correspondence between the present writer and the Bishop (See ECCLESIASTICAL REVIEW for March, 1897). But Dom Wilson's account of his truly great and humble Benedictine confrère does not pretend to be in any sense a complete historical contemporary picture. It is rather the work of several writers at different periods. We are glad, however, to have so much as this of a biography of an English churchman who ranks, as Mr. Wilfrid Ward wrote of him, with Wiseman, Newman, Manning, and Ullathorne, as an important, though mainly hidden, factor in the Catholic Revival of the nineteenth century.

THE LOST TRIBES A MYTH. Suggestions toward Rewriting Hebrew History. By Allen H. Godbey, Ph.D., Professor of Old Testament History in Duke University. Durham, North Carolina: Duke University 1930. Pp. xx—802 + 44 pages of plates.

One might expect to find in this work another history of the Israelites deported by the Assyrians in the eighth century B. C. The reader will find something on this subject, especially in chapters 1 and 2. But this forms but a small portion of the work, which studies rather the problem of the origin of the Hebrews-Israelites, their relations to the many races of Palestine and neighboring countries mentioned in the Old Testament or revealed by innumerable documents and monuments of the ancient Orient, the origin of Yahwism, the spread of Yahwism and Judaism in all parts of the world in modern as well as in ancient times. There is no doubt that the author has, as his friend Dr. I. M. Price of the University of Chicago writes, done a tremendous piece of work (p. ix), gathering an enormous amount of information from every possible source. It would be difficult to find such a wealth of material anywhere else. For this Dr. Godbey deserves recognition. Throughout the work the reader will find references to a considerable number of sources and authorities, and on pp. 711-754 a good selected Bibliography, to which, however, some additions could be made. Dr. Godbey could find abundant archeological material in the *Revue Biblique*, to which I do not recall any reference.

Nevertheless with all its learning the work is a disappointment. There are indeed many problems connected with the origin of

Judaism and the history of the Hebrew people and religion, and many a received answer needs revision. But it is doubtful whether the solutions offered by Dr. Godbey will appeal to many. His treatment of the Biblical evidence will appear rather strange, even arbitrary, to more than one reader. Within the limits of a review I may give only a few illustrations of this.

Our author does not share the popular reader's idea of the identity of the Hebrews with the Israelites and the Jews (p. 33). Instead of being descendants of Jacob, Israel, the Jews are the result of a mixture of all kinds of races in Palestine, Semitic and non-Semitic, so that there cannot be any question of a pure-blooded Israel (cf. pp. 69, 117, 486, 503, 506, 511, 688). Like the people, their religion is the result of a mixture: instead of being the unique product of a singular segregate people, Judaism is the most composite religion of the ancient world (p. 495). Yahwism is not the special achievement of Moses guided by a special divine revelation—an altogether unscientific notion (cf. p. 686): it goes back to some ancient non-Semitic people, and it came westward with some non-Semites as its earliest propagandists (cf. pp. 561, 568). Such views are clearly at variance with the traditions of the Old Testament; still with some good will and imagination one can find anything one wants. Thus in Jos. 5, 13ff, one would think that the text means to describe the appearance of a heavenly being—the captain of the host of the Lord. To Dr. Godbey, who evidently likes his interpretation, as he reverts to it in several places, this "Sar of the troop of Yahu" is a very real being of flesh and blood: the head of "a Yahu association in Palestine" who meets "Joshua and his pagan Aramaean brigands" and takes charge of the invaders to cut off some city-barons (cf. pp. 76, 286, 690, 691, 705). With this method of interpretation compare also Dr. Godbey's analysis of the text in which Jeremias tells us how God chose him for the prophetic office (Jer. 1, 5 ff). "Jeremiah and his mother dream that he shall be a prophet for all the goyim or Gentile peoples. Jeremiah 1, 5: 10" (p. 476). Occasionally, etymologies are proposed which are just as arbitrary. Thus of Casluhim in Gen. 10, 14: "Casluhim, certainly corrupted, as various versions show, probably means 'oasis colonies' which Egypt maintained and to which political opponents were sometimes banished. All oasis settlements in North Africa to-day are called Kasr, plural ksur, common forts perpetuating the tradition of their former garrisoned status. The Egyptian term for an oasis is *wahet*, which the Semites have accepted: the Arabic *wah*. The Copts made it *ouakhe* and the Greeks passed it to us as *oas-is*. The Kasr-uah would be oasis garrison; with the

Hebrew plural Kasr-uahim. The turning of Arabarch chief of the nomads into Alabarch . . . shows how the same people would turn Kasr-uahim into Kasluhim" (p. 23). The proposed etymology might be possible from the point of view of the English spelling of the words. But the Hebrew has a Kaf and Samekh, while the Arabic has Qof and Sade (using Hebrew names): a first difficulty. Further, the Arabic Qasr is most likely borrowed from the Latin Castrum—which rather compromises the whole etymology. (Cf. H. Lammens-Faraid ul logha: Pt. I, p. 211 (no. 782) N. 1). (Beyrouth, 1889.)

Dr. Godbey, a contributor to the *American Journal of Semitic Languages and Literatures*, is a Semitic scholar. Hence Hebrew forms like *seba'u* (p. 491), *beni abde shelomoh* (p. 492) are mere misprints. He quotes, however, some Arabic phrases which would call for some word of explanation: Wallah-wallahi! billah-billahi! . . . is explained (p. 485, N. 3) by Allah, my Allah! or God, my God! How then can the words have the article? The forms quoted pp. 484, 492, 503, 535 present peculiarities, and would require some little explanation.

One last remark. There is too much of a desire to modernize things belonging to a distant past. We read of "political morons" (p. 115), "protestants like Ezekiel and Isaiah" (p. 477), "Palestinian protestants" (p. 579), "Deuteronomic politicians" (p. 698)—such phrases are rather misleading. And from a scholar we might expect better than the discourteous phrases about "Romish missionaries" (p. 250), and "Romish Ultramontane claims" (p. 705).

A HISTORY OF THE CATHOLIC CHURCH IN JAMAICA, B.W.I. (1494-1929). By Francis X. Delaney, S.J. New York: Jesuit Mission Press, 1930. Pp. xii—292.

The author of this splendid volume tells us that "it is not as pretentious nor as serious as the title would imply." We respectfully beg to differ with him, and venture to state that it is a very valuable contribution to the history of Catholicism in the West Indies—a subject of which we have so little accurate data. The author writes with first-hand knowledge of his subject, having spent many years of service in Jamaica as missionary and later as Superior of the mission. The book has thus a local atmosphere, and the story of the Catholic beginnings and progress is told in a very interesting and most attractive style. It is based on documents and a hitherto unpublished manuscript of an author whose identity is unknown. The book is splendidly illustrated and has a copious index.

THE REFORMATION IN IRELAND UNDER ELIZABETH: 1558-1580. By Myles V. Ronan, C.C. London and New York: Longmans, Green and Co., 1930. Pp. xxxii—678, with map.

This volume is a sequel to Fr. Ronan's *The Reformation in Dublin: 1536-1558*, and deals in a very scholarly and impartial manner with the Elizabethan Acts of Supremacy and Uniformity and the attitude of the Irish bishops, lords, and people toward them. The discussion is based on original documents found in the archives of the Vatican, the archives of Simancas, and at the Public Records Office, London. As in the earlier volume, the author aims to be impartial, though it is possible that certain critics will question his conclusions. The subject is bristling with difficulties, and there is no doubt it was difficult to steer a satisfactory course between Scylla and Charybdis, as in dealing with the theme the author has had to deal with wrong conclusions from the Protestant side and from the over-zeal of certain Catholic historians. Noting the great work done by a widely-known Irish author, Fr. Ronan says: " He has allowed himself to suppress truth when it was inconvenient for his particular theory . . . it is a pity he should have spoiled [his work] by such a procedure, thus making the reader rather timid about accepting his authority." He also laments that peculiar prejudices color the pages of the *Four Masters*. He ascribes these, however, to political considerations and to their attempt to glorify the House of Tirconaill.

The reader will find the work brimful of interesting data which few other writers seem to have had either the patience or the ability to use. We refer particularly to the large amount of material gathered from the archives of Simancas. It is quite possible that further investigating in this quarter will reveal even more interesting facts. As the reviewer has had some experience in trying to gather data in Simancas, one cannot but marvel at the success which Fr. Ronan seems to have had. Research students, as a rule, have found great difficulty in the great Spanish storehouse.

A reading of *The Reformation in Ireland* will cause many to reverse their notions as to the attitude of the ecclesiastics in Ireland toward Elizabeth's policy, and to the reader it comes as a surprise to find " that the Bishops of Ireland, unlike their fellow-bishops in England, took no united stand against the Acts of Supremacy and Uniformity."

Students, at least the average searchers for historic material, will find the volume rather cumbersome. The work is made up of four Parts, each of which bears a startling title which does not seem to indicate the special feature under discussion. The book would have

greater value and make a larger appeal if these Parts were divided into chapters with really suggestive headings. In addition to the text there are several *pièces justificatives* in the form of appendices, all of which are most valuable. Perhaps the most important of these is the document from the Vatican archives, "The Catholic Church in Ireland in 1580", which seems to have been written by Dermot O'Hurley, Bishop of Cashel in 1581, who laid down his life for the Faith two years later (*Archiv. Hib.* v. 157-67). A good bibliography, a useful index, and a map of Ireland in the sixteenth century (drawn by the author) enhance the value of the book.

Literary Chat

Scarcely a month passes without bringing to the American Catholic history shelves of our libraries a welcome volume or two. One of the recent newcomers in this department is *The Cross in the Wilderness,* by Sister Monica (Longmans, Green & Co., New York, 1930; pp. xii—290). The "wilderness" is Ohio of the pioneer days of 1845, especially Brown County, at the time of the coming of the first Ursulines from France, at the invitation of Archbishop Purcell. The leader of this valiant band of nuns was the heroic Sister Julia Chatfield, a convert Englishwoman of gentle birth. With her came ten Frenchwomen in their poke bonnets. The romance of their coming, the good humor and mirth of their service in the face of heart-breaking difficulties, their triumph for religion, have caught the enthusiasm and touched the pen of the author of this entrancing story of American Catholic development.

Father William Busch, professor of Church History in the St. Paul Seminary, has contributed No. 5 of Series I to the Popular Liturgical Library, published by the Liturgical Press, Collegeville, Minnesota. It is a paper-covered booklet of 94 pages, entitled *The Mass-Drama,* giving an outline of the structure and unity of the Eucharistic Sacrifice. The principal parts of the Mass are very clearly set forth, in the two main divisions of the Mass of the Catechumens and the Mass of the Faithful. Each of these sections is most lucidly subdivided. We commend the booklet to priests who are actively coöperating with the teachers in our schools to bring to the younger generation a living understanding of the Mass.

The June issue of *The Sign,* the monthly magazine of the Passionist Fathers, contains a singularly representative collection of literary gems for the English-reading public. Father Harold Purcell, C.P., has evidently been successful in his personal efforts to add to the list of American writers of note outside as well as in the Order, the services of prominent literary professional men and women abroad. Among the latter we note a paper, "Medical Miracles", by Dr. P. W. O'Gorman, of London, who has already become a familiar authority in pastoral circles through his valuable contributions to the ECCLESIASTICAL REVIEW. With admirable clarity he dwells upon the facts of Miraculous Healing, especially as demonstrated by the extraordinary cures at Lourdes, of which he has made a personal study. In citing examples of worldwide renown he does not confine his scholarly analysis to miraculous cures at the Shrine, but calls attention to the conspicuous absence of local epidemic, infection and death amidst the constant assembling at Lourdes of the most horrid contagion and infection. The absence of crime like-

wise, dispensing with local police of any kind, in a place of such international concourse is a phenomenon not to be explained by ordinary and natural causes, as Dr. O'Gorman sets forth.

Clerics who recite the Roman Office will find an exceptionally clear and safe directory in the *Ordo Divini Officii Recitandi Sacrique Peragendi juxta Kalendarium Ecclesiae Universalis pro Anno MCMXXXI* (Marietti, Turin). The tables of feasts are supplemented by summary expositions of the rules which govern the pastoral services of nuptials, fasts and abstinence, and the various regulations regarding the celebration of Masses according to the latest Pontifical instructions. The typography is excellent.

Writing as psychiatrist and as clergyman, Dr. John Rathbone Oliver has an excellent article on Confession in the *Century* magazine for July. The presentation of the subject would do credit to a Catholic theologian, but for a line or phrase here and there. Our readers will doubtless recall Dr. Oliver's *Victim and Victor*, which appeared in 1928, and in which physician and minister are intimately associated in their effort to reform certain types of criminals.

To the courtesy of the National Catholic Welfare Conference we are indebted for the idiomatic English version of the Encyclical Letter on Saint Augustine, printed in this number.

Readers who should like to have, for themselves or for distribution, copies of this splendid survey of the career and perennial influence of this great Doctor of the Church, may procure them at nominal cost, in very neat pamphlet form, from the N. C. W. C., 1312 Massachusetts Avenue, N.W., Washington, D. C. This Pontifical tribute to the illustrious Bishop of Hippo is a fitting memorial of the fifteenth centennial of the Saint's death, 28 August, 1930.

The essay on the spirit and history of *The Franciscan Order*, by Father Dominic Devas, O.F.M., makes an attractive little volume (Benziger Brothers, New York; pp. viii—104). Naturally, within so small a compass, one should not look for a survey of all the activities and achievements of the Order. Some even of the major aspects of Franciscan history are not here shown. Nevertheless the story of the fruitful life and mighty spiritual influence of the Order is presented, and in fine historical setting. Although a miniature, it is a most interesting picture.

Among the unpublished manuscripts of Father Grou, S.J., who died in 1803, has been found a treatise on the "Our Father". An English version is now offered to the public, in brochure, paper covers, under the title, *The Christian Sanctified by the Lord's Prayer* (Benziger Brothers, New York, 1930; pp. 72). Despite the great variety of expositions of the most excellent of all prayers, this new tract, from the pen of one who was eminent alike for learning as for piety, is in no wise superfluous, but bespeaks a ready welcome.

In the midst of so many biographies, of the recent dead and of the dead of long ago, it is something new to find the life-story of an obscure college boy who barely attained to the age of manhood. Father A. Dragon, S.J., has written in French the biography of Lucien Delorme (1905-1926); Robert Glody, A.M. has translated it into English; Bishop Gibbons, of Albany, has written a Foreword for it, and the Loyola University Press of Chicago has just published the volume under the unrevealing title *Excelsior*.

We are told that Longfellow's stirring poem of that name was the inspiration of Lucien Delorme, the intrepid Canadian youth who won his way to lofty heights of Christian virtue. Here is the actual life-story of this collegian of our own day, who faced the very same trials and duties that our youth are called upon to meet. It is a really true story and all the more engaging for that.

Readers who recall the Rev. P. J. Chandlery's *Mary's Praise on Every Tongue* will welcome his *Saint Joseph, Beloved of God and Man,* just published by B. Herder Book Co., of St. Louis, Mo. (Pp. xii—142.) The unique dignity and honor of the Foster-Father of Jesus and Spouse of Our Lady are shown from the writings of Saints and other favored servants of God. By a clever typographical device the names of the writers whose words are quoted shine out from the little pages of the booklet. St. Joseph is here shown as patron of priests, and as powerful patron of many other groups. The author is plainly enamored of his subject and has the knack of imparting his enthusiasm to his readers.

Within the spatial limitations of 384 pages, demy octavo, a Religious of the Holy Child Jesus gives a biographical sketch of exactly one hundred saints, and entitles her volume quite plainly *A Hundred Saints* (B. Herder Book Co., St. Louis, Mo., 1930). For the most part these saints are the better known among the canonized in heaven. They are grouped in the sequence of their feasts as they fall in January, February, March, and so on. Gleaned from authentic sources, the data are set forth quite simply. The volume commends itself highly as one to have at hand during the cycle of the ecclesiastical year as the respective feast days come round.

Veteran Father Charles Hart has won a name for himself as a compiler of excellent school manuals. The most recent of his compositions is the *Student's Church History,* Vol. I (Benziger Brothers, New York City, 1930; pp. vi—124). The book covers the Church's early period, from the Ascension of our Lord to the end of the third century. It gives a good account of the hierarchy of the primitive Church, the ten great persecutions, the heresies of those early centuries, the Apostolic Fathers, and the spread of Christianity in the West. Besides this, there are brief chapters on Peter's Primacy as continued in the Papacy, asceticism, clerical celibacy, and the institution of the seven Sacraments. One notes the nice discrimination with which the author has selected and grouped the essential and salient facts for class-room instruction.

In a very tasteful dress the Toledo Artcraft Co. (Toledo, Ohio; pp. 146) send a copy of the poetic musings of the Rev. Gerald W. E. Dunne, Litt.D. The collection is entitled *Diwan.* The poems are set to various meters, and cover a multitude of moods. For the most part they are mystical. One of them, entitled "Alter Christus", may be given as a specimen of the rich religious spirit and fancy embodied in the volume.

PRIEST!—know this: 'twas in the glim,
Which purpled at the Chalice brim,
That God His *'carnate* gaze directed—
When lo!—*His Precious Blood* reflected
You, Alter Christus, back to Him.

The liturgical publication office of Mario E. Marietti, Turin, Italy, has just issued a new and enlarged edition of the *Horae Diurnae* of the Roman Breviary, with all the new Offices up to 1930 inserted in their proper places. The letterpress is quite large and distinct. In the Psaltery for the Hours and on the ferias will be found the Capitula, Hymns, proper Antiphons, the Sunday and ferial prayers and the short Lessons for the different seasons of the year. Practically all the parts of the Hours are repeated in their proper places so as to avoid unnecessary reference to common sources. For the rest, the make-up of the volume is up to the high standard of our liturgical books.

Books Received

SCRIPTURAL.

A Catholic Harmony of the Four Gospels. Being an Adaptation of the *Synopsis Evangelica* of Père M.-J. Lagrange, O.P. With an Introduction and Notes by the Rev. John M. T. Barton, D.D., Lic.S.Script., Professor of Holy Scripture, St. Edmund's College, Ware. With a Preface by His Grace, the Archbishop of Liverpool. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1930. Pp. xlvi—241. Price, $2.25 *net*.

The Public Life of Our Lord Jesus Christ. An Interpretation by the Most Rev. Alban Goodier, S.J., Archbishop of Hierapolis. Two volumes. P. J. Kenedy & Sons, New York. 1930. Pp. xvii—478 and 487. Price per set, $7.70 *postpaid*.

L'Évangile de Notre-Seigneur Jésus-Christ. Traduction et Commentaire du Texte Original Grec, Compte Tenu du Substrat Sémitique. Par le R. P. Paul Joüon, S.J. (*Verbum Salutis*, V. Commentaires séparés des Quatre Évangiles. Publiés sous la direction de Joseph Huby, S.J., Professeur au Scolasticat de Fourvière, Lyon; Rédacteur aux *Études*.) Gabriel Beauchesne, Paris. 1930. Pp. xxiii—619. Prix, 50 *fr. franco*.

L'Évangile Commenté par Saint Augustin. Extraits de Ses Œuvres. Par le R. P. Antonin Thonna-Barthet, des Augustins de Malte. P. Lethielleux, Paris–VI^e^. 1930. Pp. vi—293.—Prix, 27 *fr. franco*.

THEOLOGICAL AND DEVOTIONAL.

Practical Suggestions for the Newly Ordained. By John Dunford, Canon, Westminster Cathedral. P. J. Kenedy & Sons, New York. 1930. Pp. ciii—125.

The Priest. By the Rev. Edward F. Garesché, S.J. Bruce Publishing Co., New York, Milwaukee, Chicago. 1930. Pp. xi—318. Price, $2.00.

The Giant of God, John Brébeuf, S.J. (*Mission Series*, No. 5.) Jesuit Mission Press, New York. 1930. Pp. 37. Price, $0.10; 50 copies, $4.00; $7.00 a hundred.

The Life of Bishop Hedley. By J. Anselm Wilson, D.D., Monk of Ampleforth Abbey. P. J. Kenedy & Sons, New York. 1930. Pp. viii—387.

Character Education. A Symposium of Papers on Its Culture and Development by the Very Rev. Monsignor William F. Lawlor, LL.D., the Rev. Francis J. Bredestege, M.A., S.T.L., the Rev. Luke L. Mandeville, Ph.D., the Very Rev. Monsignor J. V. S. McClancy, the Rev. Henry M. Hald, Ph.D., the Rev. George Johnson, Ph. D., the Rev. John J. Featherstone, J.C.L., the Rev. Joseph H. Ostdiek, M.A., Brother Gerald, S.M., the Rev. Maurice S. Sheehy, Ph.D., S.T.B., the Rev. Richard J. Quinlan, M.A., S.T.L., Mary E. Spencer, M.A., the Rev. John M. Cooper, Ph.D., S.T.D., and the Rev. Fulton J. Sheen, Ph.D., S.T.D. Edited and with an Introduction by the Rev. John M. Wolfe, Ph.D., S.T.D. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1930. Pp. xii—124. Price, $0.40; 6 copies, $2.25; 12 copies, $4.20 *net*.

The Little Herald of the Enthronement. By the Rev. John P. Clarke, author of *Her Little Way, The Pilgrim's Path, A Crown of Jewels, The Precious Wounds*, etc. Mrs. Joseph W. McClory, Legume Farm, Trowbridge, Illinois. 1930. Pp. 64.

The White-Robed Blackrobe, Isaac Jogues, S.J. By Neil Boyton, S.J. (*Mission Series*, No. 6.) Jesuit Mission Press, New York. 1930. Pp. 38. Price, $0.10; $7.00 a hundred.

INTRODUCTION TO THE STUDY OF HUMAN CONDUCT AND CHARACTER. A Discussion of the Elements and Agencies that Factor in Character Education. By the Rev. John M. Wolfe, Ph.D., Superintendent of Diocesan Schools, Dubuque, Iowa. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1930. Pp. xxviii—213. Price, $2.00; 25% discount to schools.

ST. JOSEPH, BELOVED OF GOD AND MAN. By the Rev. P. J. Chandlery, S.J. (1846-1925), author of *Mary's Praise on Every Tongue, Pilgrim Walks in Rome.* B. Herder Book Co., St. Louis; Manresa Press, Roehampton, S.W., London. 1930. Pp. xii—146. Price, $0.75 *net.*

THE FOUNDATION OF CHRISTIAN EDUCATION. By Edward A. Fitzpatrick, Ph.D., Dean, Graduate School, Marquette University. Introduction by William M. Magee, S.J., LL.D., President, Marquette University. (*Marquette Monographs on Education,* No. 5. Edward A. Fitzpatrick, Editor.) Bruce Publishing Co., New York, Milwaukee, Chicago. 1930. Pp. 258. Price, $1.80.

THE CHRISTIAN SANCTIFIED BY THE LORD'S PRAYER. Translated from a French Unpublished Manuscript of John Nicholas Grou, author of *Characters of Real Devotion* and Other Admired Works. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1930. Pp. vii—72. Price, $0.45 *net.*

MEDITATIONS OF A HERMIT. The Spiritual Writings of Charles de Foucauld, a Hermit of the Sahara and Apostle of the Tuaregs. Translated from the French by Charlotte Balfour. With a Preface by René Bazin, of the Académie Française. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1930. Pp. xx—205. Price, $2.25 *net.*

THE FRANCISCAN ORDER. An Essay on Its Spirit and History. By Dominic Devas, O.F.M. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1930. Pp. viii—103. Price, $1.70 *net.*

THOU SHALT NOT KILL. A Doctor's Brief for the Unborn Child. By G. Clement, M.D., Chief Surgeon at the Cantonal Hospital, Fribourg; Member of the Gynecological Society, French Switzerland. Authorized translation from fourth French edition. Peter Reilly Co., Philadelphia. 1930. Pp. 152. Price, $1.50.

THE VATICAN COUNCIL. The Story Told from Inside in Bishop Ullathorne's Letters. By Dom Cuthbert Butler, Monk of Downside Abbey. Two volumes, with portraits. Longmans, Green & Co., London, New York, Toronto. 1930. Pp. xix—300 and vii—309. Price, $10.50 a set.

AUGUSTINE OF HIPPO. "The First Modern Man." By Katherine F. Mullany, author of *Teresa of Avila, Miriam of Magdala,* etc. Frederick Pustet Co., Inc., New York and Cincinnati. 1930. Pp. x—196. Price, $1.75.

APOLOGETICS AND CATHOLIC DOCTRINE. A Two Years' Course of Religious Instruction for Schools and Colleges. By the Most Rev. M. Sheehan, D.D., Coadjutor Archbishop of Sydney, formerly of St. Patrick's College, Maynooth. Part I: Apologetics. New and revised edition. M. H. Gill & Son, Dublin. 1929. Pp. viii—197. Price, 1/6 *net.*

MINIATURE SERMONS. By the Rev. Thomas J. McMillan, C.S.P. Paulist Press, New York. Pp. 118.

A MISSAL FOR SUNDAYS AND PRINCIPAL FEASTS OF THE YEAR. According to the Latest Decrees, with Benediction, Vespers, Compline and a Collection of Prayers. C. Wildermann Co., New York. 1930. Pp. 436. Price, $1.00.

EASTERN CHURCHES. A Manual. By Monsignor Léonidas Perrin, Canon of St. John Lateran, Consultor of the Sacred Congregation for the Oriental Church, 113 Via Sistina, Rome. Translated from the second French edition. Pius X School of Printing, 7 Via Etruschi, Rome. 1930. Pp. 160. Price, $0.30 *postpaid.*

OUR HIGH MASS. Arranged by the Rev. Martin B. Hellriegel. Queen's Work Press, St. Louis. 1930. Pp. 31. Price, $0.20; 25 for $4.00; 50 for $7.00; 100 for $12.00.

THE WHITE PLUME OF ALOYSIUS. By Alfred J. Barrett, S.J. Queen's Work Press, St. Louis. 1930. Pp. 36. Price, $0.10; 50 for $4.00; 100 for $7.00.

SERMONS FOR THE HIGH MASS, or the Principal Mass for Every Sunday, Holy Day and Important Festival of the Year. By the Rev. John A. Whelan, O.S.A., St. Augustine's Church, Philadelphia, Pa. Frederick Pustet Co., Inc., New York and Cincinnati. 1930. Pp. xi—380. Price, $3.00.

A HUNDRED SAINTS. By a Religious of the Holy Child Jesus. Sands & Co., London and Edinburgh; B. Herder Book Co., St. Louis. 1930. Pp. 384. Price, $2.00 *net.*

ARE ANGLICAN MINISTERS CATHOLIC PRIESTS? By the Rev. Francis Woodlock, S.J. Reprinted from *The Missionary.* Pp. 15. Price, $0.10; 20 copies, $1.00.

BERENGAR AND THE REFORM OF SACRAMENTAL DOCTRINE. By the Rev. A. J. Macdonald, D.D., Rector of S. Dunstan in the West with S. Thomas in the Liberty of the Rolls; Fellow of the Royal Historical Society; author of *Lanfranc, His Life, Work and Writing,* etc. Longmans, Green & Co., London, New York, Toronto. 1930. Pp. xii—444. Price, $7.00 (21/- *net*).

ST. CATHERINE OF SIENA. Reprinted by permission of the Catholic Truth Society, London. Paulist Press, New York. Pp. 32. Price, $0.10; 20 copies, $1.00; $3.50 a hundred.

THE MASS-DRAMA. An Outline of Its Structure. By William Busch, Professor of Church History in the St. Paul Seminary. (*Popular Liturgical Library,* Series I, No. 5.) Liturgical Press, Collegeville, Minn. 1930. Pp. 93. Price, $0.35.

ORDO DIVINI OFFICII RECITANDI Sacrique Peragendi juxta Kalendarium Ecclesiae Universalis pro Anno Domini MCMXXXI. Marius E. Marietti, Taurini, Italia. 1930. Pp. 118. Pretium, *Lib. it.* 3.

LA SPIRITUALITÉ DES PREMIERS SIÈCLES CHRÉTIENS. Par Marcel Viller, S.J. (*Bibliothèque Catholique des Sciences Religieuses.*) Bloud & Gay, Paris–VI^e^. 1930. Pp. 189. Prix, 12 *fr.*

ENTRETIENS SPIRITUELS DU R. P. DE RAVIGNAN, Recueillis par les Enfants de Marie (Couvent du Sacré-Cœur de Paris, 1855) suivis d'un Choix de Ses Pensées. Nouvelle édition. Pierre Téqui, Paris – VI^e^. 1930. Pp. vii—303. Prix, 9 *fr.*

LES GRANDES DIRECTIVES DE LA RETRAITE FERMÉE. Compte rendu des Leçons et Communications. Versailles, 1929. (*Semaines des Exercices de Saint Ignace.*) Editions Spes, Paris–V^e^. 1930. Pp. 360. Prix, 16 *fr.* 50 *franco.*

RUNDSCHREIBEN ÜBER DIE CHRISTLICHE ERZIEHUNG DER JUGEND. Pius XI, 31 Dezember, 1929: *Divini illius Magistris.* Autorisierte Ausgabe, Lateinischer und deutscher Text. B. Herder Book Co., Freiburg im Breisgau and St. Louis. 1930. Pp. 87. Price, $0.70 *net.*

LE BOUDDHISME. Par le R. P. Mainage, Professeur à l'Institut Catholique de Paris. (*Bibliothèque Catholique des Sciences Religieuses.*) Bloud & Gay, Paris–VI^e^. 1930. Pp. 228. Prix, 12 *fr.*

ALLGEMEINE HEILPÄDAGOGIK in systematischer Grundlegung und mit erziehungspraktischer Einstellung. Von Dr. Linus Bopp, o.ö. Professor an der Universität zu Freiburg im Breisgau. B. Herder Book Co., Freiburg im Breisgau and St. Louis. 1930. Pp. ix—424. Price, $2.50 *net.*

HORAE DIURNAE Breviarii Romani ex Decreto Sacrosancti Concilii Tridentini Restituti S. Pii V Pontificis Maximi Jussu Editi Aliorumque Pontificum Cura Recogniti Pii Papae X Auctoritate Reformati. Editio IV, amplificata I, Taurinensis, juxta Typicam atque novissima S.RR.C. normas et decreta. Marius E. Marietti, Taurini et Romae. 1930. Pp. xxviii—1173. Pretium, *Lib. it.* 35.

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